

WORLD CALL

W AMERICA
UMBER

—H. Armstrong Roberts



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Executive Committee Refers Commission Report

(We stop the press to include actions taken by the Executive Committee of the United Christian Missionary Society upon the report of the Commission on Policies and Relationships, at its meeting in Indianapolis, September 20, 1933. This should be read following the reading of the article by Chairman Rothenburger on page 6.—Ed.)

ELSEWHERE in this issue Chairman Rothenburger of the U. C. M. S. Commission on Policy and Relationships describes the work of the Commission. This statement covers its recent report. In the course of its studies, the Commission came to certain conclusions that were not anticipated by the members at the beginning. For example, a close study of the facts indicated that the foreshadowings of the *Survey of Service* were verified, namely: That the work of the Department of Church Erection was no longer what it was at the time of the organization of the Board of Church Extension. That enterprise was launched to meet the need of mission churches which in those days were being founded rapidly in the growing sections of our country. The monumental work of that fund backed up by the American Christian Missionary Society in the opening and developing of Oklahoma is an outstanding example of the conditions obtaining in those earlier days. Geographical frontiers have been pushed farther and farther west until there is no longer unoccupied space. The home missionary frontiers are social and moral and do not call for such rapid multiplication of mission churches.

The Commission grew into the conviction, expressed in recent International Conventions, that a possible outcome of the work of Church Extension might be in the direction of a Church Building and Loan Association rather than a strictly missionary service.

The experience of the society in the work of benevolence also emphasized the fact, which has been apparent through the years, that support of Homes for Children and Aged is largely local or regional in its appeal. Each institution has its own devoted supporters within the geographical area normally served by it, including some who are not particularly interested in the missionary work and in some cases not even definitely connected with the church.

These two phases of work parallel that of Ministerial Relief which was for eight years a part of the society. It came to be the judgment of leaders of the brotherhood that Ministerial Relief was inadequate as a plan for caring for aged ministers. A participating reserve Pension Fund was decided upon as affording better service and being more in accord with the present stage of development and ability on the part of the brotherhood. The study of that subject, as of the two above named, was likewise inaugurated by the United Christian Missionary Society and resulted in the formation of a separate board charged exclusively with the obligation to provide for aged ministers.

All these enterprises might be governed by a single Board of Directors, but the types of administration required are so varied as to complicate greatly any attempt at unified control. The Commission therefore recommended a separation of the Board of Church Extension and the National Benevolent Association and the setting up of distinct boards to administer these forms of service; the separation to be effected on con-

dition that each organization bear a just share of the obligations incurred for the total work while all have been working together in the United Society and with the understanding that plans of promotion be projected which shall avoid unseemly competition in the approach to the churches.

It was the original intention in constituting the United Christian Missionary Society to form a union of only the three great missionary bodies, American Christian Missionary Society, including the Board of Church Extension which was a part of the American Society, the Christian Woman's Board of Missions and the Foreign Christian Missionary Society. During this process of its formation the Benevolent Association and the Board of Ministerial Relief were included in the new society at their own urgent request.

The resultant of the action of the Commission as approved by the Executive Committee, if adopted by the Board of Managers, and approved by the Convention, will be the continuation and strengthening of these great missionary services, Home and Foreign, in one enterprise as originally intended.

The Commission recognized the imperative need of a distinct advance in the society's program and work. Recognizing the primacy of the preaching of the gospel, evangelizing both at home and abroad, the Commission recommends that the United Society enlarge the scope of its educational task in all the areas of brotherhood life. In this they are following in the footsteps of the pioneers of our movement, who stressed the educational process but decried the over-stressing of the emotional approach.

The Commission recommends that the United Society give itself vigorously to the furthering of education and training in our churches. Recognition is given also to the important field of our young people in colleges and universities and the duty of acquainting them with the principles of our brotherhood and the activities carried on by the brotherhood as their contribution toward Christianizing the world. In the development of its service on these lines, the society will be charged with the obligation of providing materials and inspiration toward the training of our people and the leading of them to higher Christian attainment and more thoroughly Christian life.

The twofold program of preaching and teaching fulfills the great commission.

To evangelize the world at home and abroad, to enroll men and women in the school of Christ, and then to educate the evangelized, teaching them to observe all that he has commanded until in life and conduct they picture him, this is the whole round commission under which we labor.

The Executive Committee at its meeting on September 20 voted to approve the work of the Commission and to present its findings to the Board of Managers, which will pass upon them at Pittsburgh, and present them to the Convention for review.

The Executive Committee of the

UNITED CHRISTIAN MISSIONARY SOCIETY

The WORLD CALL Secretary for the First Christian Church had her hands full.

"What under the sun are you doing with that bucket of coal?" cried the president of the woman's missionary society.

"That's the reason," replied Mrs. John Dixon. "I want every person at this social to ask me that question. I've decided to stoop to the 'sensational.' Look, I have three subscriptions to WORLD CALL." And she brandished three slips in the air. "That's what my bucket of coal has done so far!"

"Tell me about it," laughed the woman's missionary society president.

"It's like this," replied Mrs. Dixon. "We ordered our winter coal the other day—and in the same week three other families in our block did the same thing. It made me think that all of us were looking ahead to winter and that coal was necessary to our protection from the cold. And that reminded me that a WORLD CALL subscription was a necessity also. Everyone talks so much about wanting to live such well-ordered lives with interests in every phase. Most of our friends read the *Digest* or *Time*; all of them read the newspaper. But none of them give the same information that WORLD CALL does—religion as practiced by our own people."

"But the coal?" interrupted her friend.

"That's the point. It arouses your curiosity. You ask me 'why?' I tell you that it's a necessity—it warms your home. Then I tell you that WORLD CALL is a necessity—it warms your religion! And here are three subscriptions to prove it!"

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The Threshold

WITH this issue, we are presenting the Home Missions Number of WORLD CALL. Our cover, an H. Armstrong Roberts photo, shows a city with its many smokestacks as an evidence of economic recovery. It is only reasonable to believe that if we each "do our part" the churches in city and country will not only "come back" but advance.

This will be our last issue before the Pittsburgh Convention. We hope to greet you there at the World Call Luncheon which is to be held at Webster Hall Hotel, Saturday, October 14.

Is your church in the list of churches having twenty or more subscriptions to WORLD CALL? If not, you may place it there before December 31st. If already on the list you will have an opportunity to "move up higher" before the next list is published, soon after the first of the year.

THE WORLD CALL for September is filled with fine reading. This one issue is worth the subscription price for a year. Those who receive the paper should read it and pass it on to their friends. There is a copy on the Reading Room table. You owe it to your family to have religious papers in your home. Better deny yourself somewhat in things material and subscribe for a good church and missionary journal.

P. H. WELSHIMER
in *Canton Christian*.

Canton, Ohio.

WORLD CALL may be suffering along with the rest of the world with material poverty, but one thing I note it is not poor in spiritual ideas. It is putting Missions well to the front and I, for one, favor such a policy. I still believe that foreign missions have quite a pull upon the hearts of the people when they are presented in an earnest way.

HERBERT SMITH.

Bolenge, Africa.

I surely enjoyed the articles submitted by Verna Garrett in WORLD CALL and the one by Dr. Hagman. We were amazed to know that 73,642 treatments had been given in the hospitals at Luchowfu, Nantunghow and the Union Hospital at Nanking in one year. Our missionary society is growing in numbers and interest.

GRACE LEE BRANDT, (Mrs. J. L.)
Los Angeles, Calif.

A Reply to "Two Ways"

My dear WORLD CALL:

I have enjoyed the WORLD CALL a great deal during the last few months, and am becoming a regular reader. I think you are to be congratulated on keeping the

magazine up to its present high standard and obtaining for it the noted writers which you do.

I regretted, therefore, all the more keenly the recent article by Bailey in which such a very prominent part is given to displaying in picture and print "British Imperialism Against the Sermon on the Mount," incarnated in Mr. Gandhi. Now I have no brief for imperialism, British or otherwise. I believe in Christian brotherhood, with democracy as the political mode best calculated to give practical expression to brotherhood in organized life. I believe in the Ser-

One of the great new instruments capable of vast service in building a better world is the radio. From stations in every part of the country the best preachers to be had are heard in daily and weekly broadcasts. "World Call" could like to hear from people who know of Disciple ministers who may be heard on the air. If you know of one of our men who regularly broadcasts, please write in, giving the full name of the preacher, the name of the station and the day and hour of the broadcast. We will use this information to make up a directory which should have the effect of enlarging the number of listeners-in.

mon on the Mount and am spending my life trying to prove by my life that the way of love and helpfulness is better than that of force. It is not that aspect of affairs to which I take exception. I am for anything which promotes peace and harmony and cooperation amongst nations.

But for a Christian writer to incarnate the Sermon on the Mount in Mr. Gandhi, an idolater and a believer in caste, a man who is a pacifist as long as non-resistance helps to push the British out of India but who says the question as to whether he will participate in a war or not would depend upon whether it was nationally advisable or not, a man whose "non-violent non-resistance" is really a subtle kind of force and stirs up deadly hatred, anger, resentment and all the rest, seems to me a very great error. Bailey's sentence to the effect that on one side you have Imperialism brandishing the weapons of hell while on the other you have Mr. Gandhi, Saint, brandishing nothing but the Sermon on the Mount is a travesty upon the facts, a grotesque caricature of the situation. The Sermon on the Mount tells us to love our enemies, to go the second mile, to give to the man who has taken away our cloak. Mr.

Gandhi and his movement deliberately plan to boycott a nation, to starve the enemy into submission, to force the will of the Indian nation upon Great Britain. Now do not misunderstand me here either. All this according to present-day ethics of warfare is quite admirable. It is clever, it is modern, it is a new invention. It takes courage. It takes persistence. It is possibly somewhat better than armed resistance. From the practical point of view it is certainly better than armed resistance because the latter is impossible. But it is not the Sermon on the Mount, and will not become so merely because Mr. Gandhi reads the New Testament and subscribes to the Sermon on the Mount.

Gandhi is unquestionably a great man, along with Lenin and Trotsky. I believe him to be a good man, as Hoover and Roosevelt and Mussolini are good men. But he is not a Christian saint. He is not living out the Sermon on the Mount. I do not impugn his sincerity, but I do say that with possibly one exception of which I know, every noble action he has done has been politically profitable to the Hindu community. This may be a coincidence in his case. It is no coincidence that millions of ordinarily base men have joined enthusiastically in these politically profitable, communally profitable, "noble" actions. He uplifts the untouchables, and educated Hindus all over India enthusiastically join him. Why? Sermon on the Mount? Not at all. There are sixty million votes at stake, the future power of the Hindu community at stake, the life of Hinduism at stake! He eats with untouchables, and educated Hindus from all over India start to eat with untouchables. But when these same people are asked to eat with Mohammedans and Christians, they refuse. (This is an actual fact in a given city.) Why? Because it is politically profitable to redeem the untouchables by eating with them and thus bring them into the Hindu fold; but Mohammedans and Christians are not to be brought into the Hindu fold by the device of eating with them, so brotherhood toward them is rejected.

I wonder if you will dismiss this as another sad instance of the way in which missionaries from the west become politically identified with the sending countries, insensitive to the political aspirations of the land of their choice and so forth. If you do, you will err. I am a keen nationalist, I want to see India politically independent, or having a mutually accepted dominion status. But I am also a realist and I feel that the Christian cause is not promoted by dramatizing Gandhi as the incarnation of Christ.

D. A. MCGAVRAN.

Jubbulpore, C. P. India.

WORLD CALL

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The Event Of the Month

Conventions held during the bracing days of autumn have their drowsy moments, but a convention set for the last torrid week in August would appear foredoomed to a plague of sleeping sickness. Such, however, was not true of the national convention of Negro Disciples, held in Fifth Church, Cincinnati, August 21-27.

In the first place, the convention was led by a statesman, H. L. Herod of Indianapolis, whom Edgar DeWitt Jones in his new book lists as one of the ranking Negro preachers in America. People came from New York, Texas, Kansas and many places between, and Mr. Herod knew them all.

Another reason for the slumber-defying quality of this convention was its plan. Every morning started off with a devotional and an address which set forth a great objective of the convention. Then immediately the convention broke up into groups of similar interests to discuss the subject of the address, to test its assumptions in the crucible of free debate and to study "the how" of putting it into effect in their churches at home. Instead of the typical convention program which bombards hearers with one speech after another until at last they sink into unconsciousness like a "punch drunk" boxer, every session was planned to turn listeners into participants.

WORLD CALL congratulates the Cincinnati convention on giving *The Christian Plea*, able monthly journal of the Negro churches, a new lease on life; on its reelection of President Herod to serve another year, on the reappointment of Patrick D. Moss as general secretary, and Mrs. Rosa Brown Bracy as secretary of woman's work, and on the fact that it has set a new standard of convention effectiveness.

The Personality Of the Month

A long time ago, C. C. Smith of the Negro Evangelistic Association persuaded a young Indiana normal school student to go to Mississippi to head a failing Negro school called Southern Christian Institute. Now, forty-two years later, J. B. Lehman is retiring from that responsibility. By a lifetime of service he has lifted Southern Christian Institute into first rank among institutions of its kind in Mississippi and has helped to transform the attitude of a nation toward Negro education.

A man of positive convictions and a perseverance which never surrenders, J. B. Lehman has left a deep impression for good upon all his students and upon the life of the churches near and far. He has carefully kept in touch with all his graduating students and today proudly exhibits a long list of names of former students who, without exception, occupy responsible and worthy positions in their respective communities. At the last commencement of Southern Christian Institute the leading educational institutions in the state sent representatives to offer their congratulations and good will. An important factor in the singular success of this life has been Mrs. Lehman, who came as a bride to S. C. I. when her husband began his work there and whose quiet influence has deeply moved behind the scenes all these years. A sketch of the life and work of Mr. and Mrs. Lehman appeared in WORLD CALL several years ago.

The Church Of the Month

Observers of church life in changing America have noted that town and country do not easily mix in the church. Around almost every small city is an area in which neither the town church nor the country church reaches. It is a no man's land with no community center of its own in which a church would naturally spring up. The people are rural and do not take kindly to the idea of attending the city church.

Nelson M. Fox, Martinsville, Virginia, has overcome this handicap. He has gone out with workers from the Martinsville church and formed two congregations in this area. Both are housed in neat chapels and operated as outstations of the Martinsville church, ministered to by Mr. Fox.

Mr. Fox will appear on the program of the National Evangelistic Association, which precedes the International Convention at Pittsburgh. His message should be one of great power, for he is an evangelist of the first order.

Martinsville scores again in that 288 of 300 members of the church contribute to its work. That is making it unanimous. That is also setting a pace in financial diplomacy for other churches of the brotherhood to equal. Stewardship permits growth. Martinsville not only sends its feelers out into barren areas, but it carries a program to which its membership rally whole-heartedly in interest and support. The investment of the 288 is bringing rich returns.

1909—1933

THE 1933 International Convention meets in Syria Mosque, Pittsburgh, from October 11th to 16th. It follows twenty-four years after the great Centennial Convention which met in Pittsburgh in 1909 and which has never yet been equalled in attendance. It is said that Pittsburgh has not yet forgotten that meeting, first, because they did not think there were as many Disciples in the whole world as they saw at that convention, and second, because the convention held its communion service in a baseball park, which was the only place large enough to accommodate 25,000 people. At this meeting the steamship "Oregon," which has now been puffing up and down Africa's deep Congo River for nearly a quarter of a century, was launched.

Ours is a very different world from that which 1909 looked out upon, and it will be interesting to see what recognition that significant fact receives in convention addresses and actions. Some of the ways in which 1933 is different from 1909 which have serious implications for the future program of the church follow:

1. The breakdown of American provincialism. Since 1909 the automobile, the radio and the motion picture have come into common use. The United States has passed through its first great international war. People are increasingly accustomed to think in world terms. This has serious implications for any educational program intended to undergird our missionary program. America's invasion of world markets and our increasing interdependence is a matter of great consequence for the whole missionary enterprise.

2. The growth of community spirit and the enlargement of community lines involves the eventual reorganization of church life in America. The rapid shifting of population and the expansion of cities present home missions leaders with problems which call for the ripest statesmanship.

3. Since 1909 not only American women but also the women of many other lands have received the right of franchise and have come to have increasing influence in everything from advertising to politics. But the church, which pioneered in upholding the rights of women, has been slow to gear in with the opportunities offered by an emergent womanhood. Such developments as the significant women's club movement have taken place largely outside its walls. Now as the women of mission lands are entering into a great struggle against discrimination on the basis of sex, against exploitation by a heartless economic system, against the entrenched evils of commercialized vice and liquor, the church faces the necessity of finding new channels through which its womanhood can effectively bring its influence to bear upon the increasing number of problems which the women of all lands must solve together.

4. Since 1909 American rural life suffered first the abnormal inflation of the war and since 1921 the ever deepening depression which has reduced whole areas to abysmal poverty. The Disciples are basically a rural people, and 65 per cent of our churches are found in either the open country or in villages. We therefore face today the very real possibility of the wholesale death of our rural churches, and, more serious still of contributing to the spiritual illiteracy of a whole generation of American youth. Since most of the people in our city churches came from these smaller churches, and since most of the men who are in our ministry came from these smaller churches, permitting these churches to die without a concerted and intelligent effort to save rural America for Christ seems as calamitous as it is shortsighted and inexcusable.

5. The rising danger of an international war which will not only destroy all that has been done to build up brotherhood among nations but will probably bankrupt civilization itself,

cannot be ignored by this convention as the immanence of the World War was ignored by the convention of 1909.

6. A shift from individualism to collectivism, from competition to cooperation, has begun. It promises great things to those who are interested in the *practice* of Christian unity.

A Hero of Peace

THE epidemic of sleeping sickness which is sweeping over St. Louis and vicinity has caused more than 150 deaths. Public health authorities have not yet been able to reach its cause, although the United States Surgeon General and his staff have been co-operating with the local doctors. Scientists at this writing are trying to determine whether the disease may be given to animals, which heretofore have been believed immune. Last week, Herbert Brown, afflicted with tuberculosis, offered himself as a human subject. He said, "I cannot hope to be an old man. I cannot work and would like to do something useful for the world before I die." How much more heroic for Herbert Brown, an ex-soldier, thus to give his life to save others than to give it on the field of battle to destroy his fellows. Some day we shall be civilized enough to build statues to such heroes of peace.

After Prohibition—What?

TWENTY-NINE states have up to this date voted on the repeal of the Eighteenth Amendment, and twenty-nine states have voted to repeal. In view of the fact that thirty-six states will have voted between now and November 7, it seems probable that before 1933 is ended national prohibition will be a thing of the past in the United States.

What next? This is no time for dry America—and Christian America is still dry—to sit down and cry over spilt milk. Neither should we sit with folded hands and wait until the brewer's insatiable greed for profits brings the inevitable swing of the pendulum of public opinion. We must move at once to protect our own families and our communities. In our homes and churches we can give our children the education against alcohol that a former generation got in the schools. "Local option," that powerful, entering wedge of liquor abolition, is still within our province. If that is at first impossible, then it is possible to regulate hours of sale, sale to minors, location of places of sale, and conditions of manufacture and distribution. It should never be forgotten that this nefarious business will grow as it succeeds in enslaving people, and therefore it should be hedged about with every restriction and barrier possible.

In the meantime, this country will get another demonstration of the curse which liquor places upon men and women, upon little children, upon schools and communities, upon the already overburdened shoulders of relief agencies, upon politics as they again come under the control of saloon keepers and rich brewers. It is

a tragic thing that we will have to learn this lesson again, but that is the way this democracy appears to have chosen. But we venture a prediction. In some form, national prohibition will return within a decade. Attempts to control the manufacture and sale of liquor on anything less than a national scale are bound to fail. The liquor business has always been an outlaw, breaking over the slightest restriction in its mad scramble for profits, and it is an outlaw still. Its excesses will again bring national prohibition—within a decade. And this time it will come to stay.

A Church Code of Fair Practice

THE day of unregulated competition is gone in business and industry. The reason is that competition has become the death of trade. Although individualists here and there still cling to the rule of "Every fellow for himself and the devil take the hindmost," they are a disappearing minority. Codes of fair practice compel one to become his brother's keeper, whether we happen to like this particular brother or not. It has at last become apparent that only through co-operation can general ruin be avoided.

The day of unregulated competition is also gone among the home missions forces of Protestant America. The reason is the same. Competition has become the death of religion. Closed churches, silent pulpits, and a generation of rural youth growing up in spiritual illiteracy offer abundant evidence that the time is overdue for the churches also to adopt codes of fair practice, and to substitute cooperation for the competitive anarchy of the past. The cooperative work that is being done at Boulder Dam is a portent of a better day. That which the Home Missions Council plans for the Tennessee Valley Development is another symbol of the dawn of brotherhood among Christians.

The Week of the Ministry

THE Week of the Ministry, October 1 to 8, offers an opportunity for churches to show their appreciation of the ministry. The best way to do this is to demonstrate appreciation to one's own pastor. In no calling is the problem of morale as difficult as in the ministry. Here is the time for churches to go out of their way to express gratitude for pastors whose day-by-day routine includes helping people through trouble, listening to a multitude of problems, bringing cheer and courage to the sick, counseling youth and sharing the burden of the years with the aged, teaching, preaching, advising and if necessary reproving, being all things to all men so that they might by all means win some of them to Christ.

The forms which this appreciation might take are many. They vary from the church enrolling in the Pension Fund to the gift of a book or a bouquet of autumn flowers. As one of our great preachers points

out in a memorable sermon, red roses for the living are better than white lilies for the dead. In these uncertain days, nothing could be quite so welcome to a man who has sacrificed everything to his high calling than to be assured that his church is taking steps to save him and others of his calling from dependence when he can no longer serve. Real appreciation of the ministry will bring scores of churches into the Pension Fund during the Week of the Ministry.

When Churches Balk

IN THIS issue a well-known preacher reproves those churches which are able to support preaching but refuse to do so. He rightfully points out that such churches will end up with closed doors and a scattered membership, and that the church officers who are responsible for such a policy are exceeding their scriptural functions. But may there not be another side to this matter than the one the writer ably discusses?

May not the type of ministry which these churches have had be partly responsible for this attitude of passive resistance? Does not even a small part-time church have a right to be considered as something more than a "preaching-point," to be visited once a fortnight for two hours while the preacher delivers his sermon and collects his fee? Are we preachers equipped adequately to serve the growing needs of modern rural and village communities? If so, how does it happen that we have not made ourselves as indispensable to these communities as the school-teacher, the physician, and the county agricultural agent? WORLD CALL will be glad to publish comment upon this article and answers to these questions from both laymen and preachers.

One Day Conventions

AGAIN the United Christian Missionary Society has announced the One Day Conventions. This year they will be held in two series, the first from October 30 to November 17, and the second from December 4 to 15.

This is the eleventh annual series of the conventions. One hundred and fifty-seven of them will be held in thirty-one states and provinces of the United States and Canada.

These inspirational gatherings serve the double purpose of bringing the workers of the society into close contact with the rank and file of the churches, while at the same time, through them, tens of thousands of our people are brought into personal contact with officers from headquarters and missionaries directly from the field. Mutual understanding and interest results.

In addition to the regular One Day Conventions, the society will have in many cities a representative on the team of E. Stanley Jones in the person of Alexander Paul, and a session will be conducted for our own people in each of the cities visited. Announcements will be made directly to churches in these areas.

A Pre-Convention Statement From the Commission on Policies and Relationships

By WILLIAM F. ROTHENBURGER*

IT SEEMS not to be clear to many why more publicity has not been given the work of the Commission on Policies and Relationships. The principal reason is that since the Commission was created by the United Christian Missionary Society, its report must naturally be made to that body. It therefore becomes evident that the Commission cannot make a detailed pronouncement to the brotherhood.

It will be remembered that the Commission is the result of a desire on the part of the United Christian Missionary Society to ascertain the present will of the brotherhood and to serve it in keeping with its understanding of that will, also in keeping with the demands which the new day makes upon the church. This desire was expressed by the president of the society to the Executive Committee on September 13, 1932, in the following words:

We believe that the time has come when the society might well plan for the appointment of a representative commission to study thoroughly the questions of policies and relationships in connection with the society and its plan for the future. This is in keeping with the spirit and recommendations of the Survey Commission.

Let it be kept in mind that the Commission is not a theological or an ecclesiastical tribunal. Rather, its province is to analyze the present organizational alignment in the light of both the mercurial state of things and its effect upon the organized life of the church and the missionary enterprise. It has to do with the policies of the society and its various constituent boards, and their contacts with the local church. Accordingly, it has tried to answer such questions as: Is the present sag in missions and missionary receipts due to the alignment or to the general conditions throughout the world? Is the present missionary status in the brotherhood confined to the Disciples of Christ, or is it a condition which prevails in all boards? Has the experience of twelve years under the present set-up proved to be advantageous or are there reasons why a different alignment might serve the brotherhood to a better advantage? Is the present promotional set-up the best approach to the local church, or could it be modified to better fit into the mood of the church? Is it practical to conduct a successful missionary program with both women and men in official positions of leadership?

*Chairman of the Commission and Pastor Third Christian Church, Indianapolis.

If the present status has proved not to be ideal, what then is the alternative for the future?

The Commission made its initial report to the Executive Committee of the society in July. It will convene again on September 19 and make further reports and recommendations to the Executive Committee on the following day. It then remains for the Executive Committee to accept, reject or modify these recommendations. There is evidence, however, that that body will give every consideration to the report of the Commission, some of which has been anticipated by the leaders of the society. The Executive Committee in turn will report its conclusions to the Board of Managers at Pittsburgh and the final results will be passed to the convention in the regular order. The Commission is trying to keep an open mind, to gather all the facts involved and to use its prayerful and best judgment in drawing such conclusions as will best preserve the passion, spirit and efficiency of the missionary enterprise among the Disciples of Christ.

The officers of the Commission are: Wm. F. Rothenburger of Indiana, chairman; Judge Jesse F. Holt of Texas, vice-chairman; and Mrs. Kent W. Hughes of Ohio, secretary. For purposes of efficiency definite phases of the work of research were allotted to the following sub-committees whose recommendations were passed upon by the Commission as a whole:

Legal Status

Beverley R. Jouett, Kentucky, Chairman
Jesse F. Holt, Texas
John Rogers, Oklahoma

American Christian Missionary Society and Church Erection

R. H. Miller, Missouri, Chairman
Mrs. James A. Stuart, Indiana
Joseph W. Hagin, Kentucky
Wm. F. Rothenburger, Indiana
A. H. Martin, Michigan

Foreign Christian Missionary Society

Mrs. D. W. Morehouse, Iowa, Chairman
F. D. Kershner, Indiana
John Rogers, Oklahoma
Mrs. H. C. McLoud, Illinois
Jesse F. Holt, Texas

Christian Woman's Board of Missions

Mrs. Kent W. Hughes, Ohio, Chairman
Mrs. E. W. Taylor, Indiana
L. N. D. Wells, Texas
Mrs. Walter M. White, Tennessee
Joseph W. Hagin, Kentucky

(Continued on page 16.)



Building Men at Boulder Dam

By GRANT K. LEWIS*

AMAZING is the progress of the "new deal" for industry. The readiness with which Capital and Labor accept the codes pressed upon them by the government is greeted with open-wide wonder by America's interested millions. Stark necessity is driving ruthless competition, with its horde of economic and social evils, to the wall. Truly a new day is dawning and again "The Kingdom of Heaven is at hand."

Long before industry began to see the evils of competition and the necessity for a "new deal" the church became aware that our so-called Christian civilization was doomed unless the corrective of Christian ethics could be applied. For a generation her prophets have been crying aloud for social and economic justice.

Moreover the church long ago began to set her own house in order. For a generation now, the evil of sectarianism and denominational rivalries has been recognized. Then began a period of constructive co-operation. Great interdenominational committees were set up to guide cooperative action. Thus "the new deal" has come to the churches and a self-imposed "code" is fast becoming effective.

A concrete illustration of this "new deal" and "code" is found in the "Cooperative Religious and Social Center" of Boulder City, Nevada.

Everyone knows that in the Black Cañon of the

Colorado River thirty miles southeast of Las Vegas, Nevada, is being builded the largest dam in the world—the Boulder Dam. More cement is required than for all other government dams combined! This will result in forming the largest artificial lake in the world, with a shore line of 550 miles and impounding enough water to cover the state of Connecticut ten feet deep!

The entire project includes light and power plant for the entire southwest, water supply for Los Angeles, irrigation for Southern California and an all-American canal in Imperial Valley 75 miles long and 200 feet wide. The entire cost is approximately \$165,000,000! The labor required is equivalent to 238,600 men employed continuously for one year! Truly one of the greatest engineering projects in all history!

Faced with such a challenge how will the church proceed in this year of the "new deal"? We all know what would have been done under the old order. In a short time ten or twelve rival contending sects would have built little chapels and appointed pastors to be supported by home mission funds and for years small, weak competitive groups would vie with each other in a fruitless effort to build the Kingdom of God into this unique miracle city.

Instead, the day the first steam shovel dug its snout into the desert, representatives of the Home Missions Council, including executives of Home Mission Boards, operating in the Southwest, were present and set up

*Secretary of Home Missions, U. C. M. S.

an "Interdenominational Program for the Cooperative Religious and Social Center of Boulder City."

Seven groups entered into this cooperation through the following missionary boards:

American Baptist Home Missionary Society

The Congregational Church Extension Board

United Christian Missionary Society

Methodist Episcopal Board of Home Missions and Church Extension

Presbyterian Church U. S. A. Board of National Missions

United Presbyterian Board of American Missions

United Brethren in Christ Home Mission and Church Erection Society.

Thomas E. Stevenson, known as "Parson Tom" was called from a successful pastorate to become director of this work. His ministry began on October 1, 1931.

A lot was legally acquired in the center of this modern wonder city and a suitable building was erected and dedicated in the first six months.

The organization is a federated church. It was begun with 130 charter members, of whom one-third came upon "confession of faith." It has a baptistry frequently used. Three weeks before Easter its Bible school had an enrollment of 329. It has a program of varied club and group activities. This summer it maintained a large and successful Vacation Bible School.

For a small capital investment of \$7,000 and a working annual budget of \$4,000 these seven cooperating boards are making possible a ministry and a program of work such as could not be done along conventional denominational lines.

The local people are responding with enthusiasm to the support of this unified religious venture. The services are well attended. Leaders of ability and experience for the various activities are discovered and readily accept the call to serve. Thus unusual talent is at the command of "Parson Tom." The church was dedicated on Washington's Birthday, February 22, 1933, and named "Grace Church." The local people raised \$2,000 for the furnishings, and it is well furnished.

There are opera chairs for the auditorium. The Social Hall is well provided with movable tables and collapsible chairs. The kitchen is completely furnished and the dining room outfitted with beautiful linen

and silverware. "Parson Tom" presented the church with a beautiful grand piano.

This is an outstanding demonstration of what Home Mission Boards can do better jointly than separately. It is attracting a great deal of attention from hundreds of tourists, who visit the dam and is receiving much deserved attention in the press. It also marks real progress away from old methods of spending Home Missions funds in rival enterprises and the constructive cooperative method of the New Deal.

The entire work of building the Kingdom of Christ into the lives of the Mexican, Indian and Oriental peoples can be done far more economically and effectively by means of a united program than by separate denominational projects. The great Tennessee Valley Development is now getting under way. With the success of the united religious program at Boulder Dam now assured, it is expected that the Home Missions Council will devise some similar plans for this greater project and lead the Home Missions Boards to cooperate in the execution thereof.

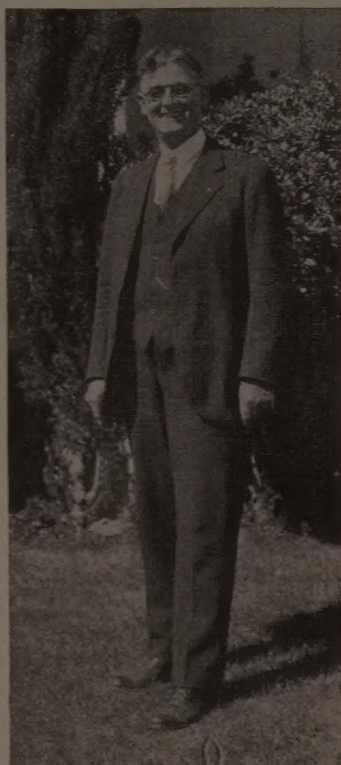
More and more the great Home Missions Boards are turning their influence and use of funds along cooperative lines. And this country presents a great ripe field for Christian cooperation and unity.

To give a picture of the progress of this unique work the following items are selected from the monthly reports:

"About three weeks ago we organized a group of our high school age young people into a Christian Endeavor Society. I called a meet-

ing for Sunday evening and about twenty-five young people responded. The following Sunday, after considerable discussion, we discovered that the inter-church atmosphere of the Christian Endeavor program seemed best to suit our needs. Twenty-seven young folks have signed as members and the meetings are well attended.

"The Women's Bible class was so large that the only place we had for them (the church kitchen) was overcrowded. Also there were distinct age differences and a general desire for a "Young Matron's class. They have now been organized with a most capable teacher and have about forty young women on the roll. Due to the seven-day work week here it is almost impossible to make this a mixed class."



"Parson Tom"

If I Lived in Cora Street

By LEILA AVERY ROTHENBURGER *

IT WAS a half-inch news item upon an inner page of the morning paper, so unobtrusive that it probably would have passed unheeded had my eye not caught the words, "The victim lived in Cora Street."

Cora Street—has it not an alluring, euphonious sound? But I happened to know Cora Street and something rose up within, a queer musing something that caused me to stare with unseeing eyes for ever so long. Before me was a copy of the Madonna of the Grand Duc. Why did I not see that lovely rose petal child clinging to his wild rose mother? Because the inward eye was seeing Cora Street, every inch of that pocket of misery and social shame.

If the victim lived in Cora Street he was a Negro, for only black people live in the belt where lies this street whose appellation is a maiden's name. A rose by any other term would be as sweet, but even the name of a maid cannot charm away what you will find in Cora Street.

Straggling off from one of the main thoroughfares, Cora Street has no pavement, no curbing, no sidewalks, no trees, no yards, no lights, no water connection in its houses. The dwellers there have a remarkable view, one that will make you gasp with surprise. Before them are the rear shacks, out-houses and débris of the neighboring street; behind them are piles of ashes, tin cans and garbage. On either hand rise the windowless partitions of their stall-like rooms with their water-streaked and often dangling paper, for roofs in Cora Street leak like sieves.

Accustomed to returning to such an environment each night, what must the shock have been when so unexpectedly "the victim" awoke in heaven? I should have told you that he was crushed by a falling tree that he was felling in one of the city parks. In return he was to have received a basket of food, but a spin of the wheel of fate gave him lodging within the jasper walls. Anyone who has seen a Cora Street can appreciate the comfort the Negro's religion must carry

with its promise of a golden-paved heaven beside a crystal sea. "All God's chilluns got shoes." Fine! Those in Cora Street certainly have none. But one Cora Street woman has a parasol that she picked up on the city dumps. On a rainy day she can use it either within or without the house and on a hot day it will cast the only shade the fevered area knows.

Last winter when I sloshed around in the mud and misery of this street I wondered what could be worse.

If there is a worse I saw it the last time we wandered through the section on a day when the thermometer stood at 97 in the shade. The water was turned off at the one hydrant. In a shack at the end of the block were three disreputable toilets; to flush them on this torrid day necessitated carrying water from another hydrant a quarter of a block away.

In any season a visit to Cora Street leaves one sick at heart, meditating upon what one would do if he lived there. Sober thought forces the conclusion that he would do just what the human beings who live in such streets are doing. When winter cold pinched

he would go out to filch such ignoble material as he could lay hands upon. When the pangs of hunger were added to those of cold he would steal food. Underprivileged and denied the right to work with a living wage, it would be easy to fall in with any organization that, breaking over barriers of race and nationality, holds out a hope of a more comfortable life. Cora Streets make Communism understandable. If white men and women, living in ease in the very respectable areas, should ask me to pay even as little as five and six dollars per month for such rat-hole quarters I should look upon them with more than suspicion.

The fact is not being forgotten that there are rat-hole folk, slum-minded creatures who filter into all such areas. But the so-called blighted areas of our cities contain many who would do better if they had a chance. Among them are the migrants from the southern fields, simple folk who have been swept northward by the tide that has carried over a million of them since World War days. They came "up north"

The more I know the Negro, the more am I impressed with his spiritual sagacity. We who are supposed to be thrifty and industrious are wont to lament his love of ease, his readiness to relax, his manner of taking nothing too seriously. But these are evidences of his philosophy. . . . Whether by choice or accident, the Negro has more closely followed than have many of us the Master's injunction about caring little for the accumulation of things material.

I should not attribute his failure to be enamored of money-getting to laziness, but rather to a doubt as to the worth of it all. He prefers to be rather than to achieve. He knows that life is all we have; and that there are other ways of enjoying it than by incessant toil and pursuing the mirage of wealth.
—Archibald Rutledge.

*Leader in interracial fellowship, Indianapolis, and member of the executive committee, U. C. M. S.

W seeking a promised land and the Cora Streets are the
O only havens into which they can drop. In the city
R that permits this particular one of which we are speak-
L ing their number has increased in twenty years from
D less than six thousand to nearly forty-four thousand at
C last census taking. When one comes unexpectedly upon
A them to find them in clean garments with rooms
L orderly, he has proof that fate is playing them a
seurvy trick.

Who are the agents of fate who make her little tricks possible? They are too numerous to mention; we meet them wherever we move among the substantial citizenry. It may be interesting to meet a few with whom elbows have been rubbed recently. To do this we must hasten from Cora Street to a delightful home on the boulevard where Mrs. A. is hostess to her missionary society. During the social hour she tells about her luck in finding Maggie, a colored woman who will work for fifty cents a day because she is in such desperate need. It is housecleaning time and the women are eager for Maggie's address.

Meet Mrs. B. whose name carries weight. She is rich, known city-wide and sought as a helper in welfare ventures. She has been one of the workers in the Community Chest Drive. Sitting at table with other workers she is advising her neighbor who, lately the recipient of a legacy, is anxious about safe investments. "Don't be in a hurry, my dear. You want to put your money where it will bring the best rate of interest. Why don't you try Negro property? I get seven per cent that way and I never have to make repairs."

Mr. C. owns a row of houses not an inch of which is fit for human habitation. He leases for a short term to Mr. D. Then when the tenant asks for repairs Mr. C. says, "I have nothing to do with it now; it's up to Mr. D." Mr. D. in turn hurries off with the rejoinder, "You know I only lease for a short time."

Lest we weary, just two more. Mr. E. and Brother F. are gentlemen of the cloth. The former refuses to have a Negro speaker in his church on Interracial Sunday. The latter, after hearing an interracial good-will speaker, writes to inform her that while Paul did say that all men are of one blood he also said that women should keep silent in the churches.

It is this hypocrisy in the lives of church members that renders our religion and our church so impotent, things of scorn in the eyes of many who bear the great burden of life. "All those talkin' 'bout heaben ain't goin' there," sings the Negro.

These we have presented know what they are doing. Added to them are the countless good folk who simply do not know how their indifference so cruelly twists the screws down upon humanity. Why do they not know? We believe it is because we have so long thought of religion as a matter of theology, of pet creeds, of a faith once for all handed down in toto rather than as a matter of living. It has been a warm, comfortable thing that we could wrap about ourselves as it carried us, in our own conceit, to God. We have forgotten that when we enter his domain we are to find ourselves with

those who have come from the east and the west into the heaven of Abraham and Isaac and Jacob, of Booker Washington and Fredrick Douglas.

If I lived in Cora Street I should be a resident of one of the black blocks shown up in the Chamber of Commerce Survey. I should be one of the ten per cent of the people who require an expenditure of twenty-six per cent of the amount used by the municipality for social services. This excess of Negro need is true in all the fifty largest cities in the United States.

If I lived in Cora Street I should be eating the contents of a welfare basket or standing in, rather than watching, the soup line. I should have twice the chance I now have of dying and

four times the opportunity of passing out with T. B. Hospitalization would be a slim possibility for me in spite of the fact that thirty per cent of the cost of city hospital service arises from these areas of economic drain.

If I lived in Cora Street I should be in one of those places called "terrible habitations, a disgrace to the city," in the Recreation Survey of my city made in 1929. They have not improved in four more years without repairs.

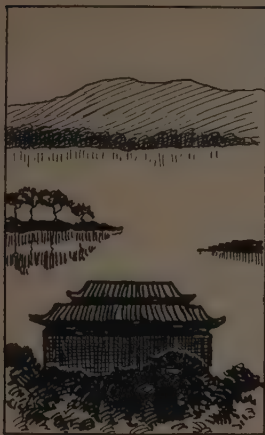
Dr. Pickens, addressing a Negro audience recently concerning the Scottsboro case, told them that those of their race who are rushing into action do not know the difference between Communism and rheumatism. I have often thought the same as I have listened to the D. A. R. and other organizations so concerned with the "dangerous" elements of society. They are concerned to the point of condemnation but not that of study of cause and effect and remedial measures. Being a D. A. R. and a church member in good standing Communism is too much for me, but if I lived in Cora Street I am sure that I would join the ranks and go out to shoot up the whole works.

The aim of missions is to bring men into the membership of the universal community of those who have been redeemed by God from bondage to the world and are dedicated to the fulfillment of his purpose. As the parts of the world are now seen to be inter-related and inter-dependent, so only a church whose members are drawn from all peoples can truly serve the world. It must be a society which does not merely gather into itself individuals who leave their national and racial distinctions and traditions behind them, but one that takes up these differences into its life in order that life may become richer, more varied and more complete. In this fellowship there can be nothing of superiority, though differences of function, of experience, of capacity may have full recognition. The fundamental equality of those who all alike depend on God for everything they have and all alike strive their utmost for the coming of his kingdom is of the essence of fellowship.—J. H. Oldham.

The Laymen's Challenge

A Missionary View

By SEARLE BATES*



THE Laymen's Report may well be approached through the mind of a distinguished business man who did much to inspire the great inquiry into modern mis-

sions. He found that he could not interest his sons in the cause to which he had given so fully of heart and means. His problem is ours. How to maintain or quicken the spiritual drive of the mighty Christian enterprise that has called out so much of devotion and of the highest life in our own churches and in the lands to which missions have gone? Is the apparent slackening caused by faults in our own hearts or from faults in the enterprise? These questions we must answer for the sake of the oncoming generation.

The Laymen's Commissioners were drawn from executive and intellectual types, leaders in business, education and the professions. Perhaps their views lean too far toward American efficiency methods and consolidation under central authority, and the hand of the professor is too obvious. But these are elements plainly needed in the relatively disorganized and scattered work of missions, where on occasion piety has covered the lack of trained intelligence, and devotion has toiled with little skill. Likewise we are grateful that the Commissioners were persons widely varying in statements of faith and formulations of Christian principles, yet big enough to realize that a world-task and a world-Christ demand the hearty collaboration of all sorts of Christians. Without faltering in our efforts, we who have long loved and served the work of missions must continually make room beside us for men of new vision and new methods in this whirling world, welcoming the more those who see what we do not see, those who appeal to men we cannot move.

Four primary threads running throughout the fabric of the Report may be disengaged thus: (1) The actual needs and conditions of the varied fields require more thorough and more persistent attention, in order that our Christian message and service may be of full worth. (2) Quality is imperative—quality of personnel, quality in instruments of all sorts. (3) There must

be unity of heart and effort among Christians engaged in a task that is eternal on ground that is most difficult. (4) No human or material element in the missionary enterprise is fixed, and continually there must be alert adjustment to changing situations in all the complex world we serve.

Whatever phase or problem of missionary work they touch, the Laymen find themselves brought to these four principles. If they consider the selection and placing of missionaries, they observe that the requirements and circumstances of differing tasks and regions forbid generalized or haphazard provision of persons. Should the Lord's service be supplied less intelligently

than Uncle Sam's or Mammon's? Are we in America satisfied with a pastor only because he is devoted? Or do we demand that he possess some ability to lead us, some guidance in our problems, a strength of personality that will adequately represent to our children and to our community the worth of the Christian religion? Then how much the more for a harder job in a harder place, do missions need the finest Christian men



and women, well trained, well placed. But many of the best young people will not give their lives to construct a hundred competitive sects in India and China, an effort relatively futile and certainly unworthy of Christians who profess as their aim the new unity of mankind in the Kingdom of God. And if each small denominational section forces its inadequate personnel into its own small number of fixed places, the percentage of right men in the right jobs is distressingly slight. Only with much broader planning and more comprehensive policies can the total Christian forces in any field make the best use of the material that is collectively available, or make the most effective appeal for first-grade recruits. Moreover, some of the standardized forms of mission work and standardized calls for missionary candidates no longer represent our knowledge of the true needs on the



*Professor of Oriental History, University of Nanking, Nanking, China. Now spending his furlough year studying in Yale.

W fields, or challenge the faith and idealism of some
O among the best boys and girls from Christian homes.
R There is need for new thinking, new planning, new
L methods, in order to serve the Eternal Spirit in the
D growing world of life. This does not mean reckless
C casting away of tested values, but their conservation
A in ever renewed vitality.

L If the Laymen turn our eyes to the fields of the East, the same four truths confront us. Christian work is with men, local, particular men—living bundles of traditions, habits, emotions, ideas. The farther they are from our own familiar natures, the more understanding, the more insight is required for helpful entrance to their lives. The missionary must have knowledge and sympathy in the social and economic conditions, the religion and thought of the people whom he would serve. Jesus spoke to Jewish needs in Jewish religious and proverbial forms; Paul challenged Jews as Jews, and appealed to the Athenians through their own altars and their own poets. The highest Christian service and the most genuine Christian approach are not identical for the Brahmin scholar, the outcast sweeper, the Moslem trader, even when they live in the same town.

If a government is slowly developing a medical service, that affects Christian policy in some time and manner. For doctors, teachers, and many other mission workers, experience has shown starkly that only the best training and skill infused by the finest spirit are worthy and competent to reveal the character and mission of Jesus. Shoddy service will sooner or later become a handicap rather than a just means of expressing Christianity; and a second-rate person can seldom win first-rate lives. Poor medical care may be better than none, and a wretched school may be a passing relief from utter ignorance; but at best they are temporary substitutes suggesting what might and should be done for the Kingdom of a God who is perfect. What shall we say to the mishandling of bodies, minds and spirits, in the name of Jesus?

Or again, how pathetic seem the feeble denominational efforts in the face of colossal needs. How stupid they appear in eyes that have seen a vision of more honest work in union or collaboration. Is there a Southern Presbyterian treatment or a Northern Presbyterian treatment for a life wrecked by malaria? Did Divine Wisdom laugh or mourn while Westerners loudly preached that in Christ there is neither Jew nor Greek, and then built a church called by a name beyond the powers of language—"Chinese American Dutch Reformed"? And always there is change in men and societies. A people that has leaped forward in education and in national consciousness must be served by different ministers and methods from those of forty or twenty years ago. In many fields the growth of na-

tive leaders in character and training greatly alters what is required of the sower of the seed; and in some particular instances marks the successful ending of his original task, setting free men and resources for new points of service. Unthinking fixity is stupid, wasteful, fatal; and the greater the cause, the more serious the loss.

Thus the Laymen challenge us to think—for the greater glory of God! Boards and secretaries, pastors and local leaders, John Smith and Mary Jones who carry the load, missionaries and not a few native Christian colleagues, are confronted with a bold philosophy of missions, an able review of changing conditions in the mission fields, a specific analysis of particular types of work and their problems, a series of sweeping recommendations. No one can feel that the Commission is all-wise. But it is unfortunate that emotional hostility and protective reactions are the quick response in some quarters. Certain Episcopalians throw away the Report unconsidered, because it does not maintain their traditional concep-



tion of the church; certain Presbyterians blind themselves to the merits of the study, because it does not repeat their own formulations of theology. It is easy to turn and rend the Laymen for disturbing our complacency; or to blame them for not saying just exactly what we should like to say if only we were intelligent enough to say it. But what we want is not a discordant jumble of attacks upon various portions of the Commission's work. Rather a positive utilization of all that can help us, with a welcome for the pain of new light, for the bruising that alone will make some corners of our hearts more sensitive.

When the first surges of thought and debate are past, the work remains. Just how can we and will we meet the specific needs and conditions of varied groups with our Christian service and its gospel? Where and how will we get the missionaries of the highest type, and give them the places and opportunities that will bring the best results? If we honestly want unity of Christian effort, what is truly the best way to achieve it in practice? How can we think and organize for continual readjustment to new situations, without failing in our daily responsibilities? One friend has suggested that the Laymen should have another commission to devise ways and means of carrying out the recent recommendations.

The ultimate value of the Report lies in what we do with it. Our own United Society has been relatively awake to the new world of missions. The principles of systematic survey, high requirements for missionary candidates and their training, ready cooperation in union enterprises, efforts to meet the real needs of the people in creditable schools and hospitals, these are

(Continued on page 22.)

New Dealers

A Sermon by CLAUDE E. HILL*

Chosen by the Ministry of the Disciples as one of our ten most effective preachers

"And no man putteth new wine into old wine-skins."

Luke 5:37.

WE HAVE been promised a new deal in the administration of government. The implication was somewhat abroad that somebody or something had stacked the cards. I do not know about that. I am not a political preacher. I will say this much however: I like to believe that the men we elect to the high office of president of this republic are honest, patriotic and high-minded men regardless of political affiliations. Long ago I learned that men are not honest or dishonest, capable or incapable because of the party label which they bear.

Speaking now, not politically, not with a reference to presidents or governors or legislators, we are, in this country, and in the world, desperately in need of a new deal. But we will never have a new deal until we have and unless we have new dealers. By that I mean a new kind and type of dealers. Merely a change of dealers won't help us any unless we get better men. It doesn't matter to the cheated and the swindled who does the cheating and the swindling. What matters is the fact. It was Theodore Roosevelt, I think, who raised the battle cry, "A square deal for everybody." Well, we will get a square deal for everybody only when we have square men. We want square, that is, honest dealing, man with man, government with people and nation with nation. No farmer helps himself by taking out one balky horse and putting in another that won't pull. No more than a merchant helps himself by removing one thieving clerk only to put in another thief. That is traveling in a circle. It is movement but not progress. And we have done a lot of that sort of thing. The new deal we hope for and look for will come only by new men. But our question is, where will the new men come from? Out of what will they arise? What will produce them? What force or forces will create them?

False Progress

Perhaps at no time within our knowledge have we had as many economic and moral diagnosticians as we have now, people who are trying to tell us what is the

matter and what has caused our trouble. But it has been a baffling proposition. When this century dawned we called it a new century and by that we meant a century of progress. Almost one-third of it is now gone and the world stands in such a state of economic and moral paralysis as we could not

have imagined possible at the beginning. The century came in like a Marathon runner, like a young athlete. Now it hobbles along like a decrepit old man. The other morning coming to my office there was an old man crippling his way along, shuffling his feet and making but pitiful progress down the street. I looked on him and thought of our day and generation. Once he was young and spry like this century when it came in. Now he walks with unsteady feet not knowing what the next step will bring. That is the century at the one-third mark. We are like that old man.

As I think about it, it seems to me that in our philosophy we have made two or three monumental blunders. Not everybody but the majority, and a majority large enough and powerful enough to carry the world along with it. The first of these two fatal and false assumptions is that material progress is sufficient to guarantee the stability of the world; that given that, we had everything we needed. No, we did not come out and say that, we did not proclaim ourselves advocates of the doctrine of economic determinism but we acted the part. We played the rôle. It is true that we kept our churches open. We kept on preaching. We have kept all our religious machinery oiled up and running more or less smoothly. But everywhere the emphasis was placed on things. When we talked of progress we meant telephones, automobiles, frigidaires, airplanes, radios, skyscrapers and all that we have builded and perfected outside of ourselves. When we talked of success we meant material success. When we talked of people living well we meant material prosperity. That was the flag we lifted high. That was the banner we marched under. That was the battle cry we raised. That was the standard of measurement applied to everything. And that was the criterion by which every man was judged. The wave swept everything before it. Good men were washed



Claude E. Hill

*See biographical note on next page.

from their moorings. The wild scramble to get came on. To make a show people lived beyond their means and debts piled up. Factories worked overtime to produce what people bought but could not pay for. To make money to pay debts an orgy of speculation and gambling set in. And then the inevitable crash came.

The second false assumption was that men held within themselves alone and unaided the power of continued progress. The world was not only satisfied with itself and proud of its achievements but it rested easy about the future. It admired itself. It said, "We have done all this. We will do still more." Not much need was felt of God. Science seemed to be a sufficient god. Then came war on a gigantic scale and the first great disillusionment. The achievements of science became engines of slaughter and ten million human beings were destroyed. When the war ended it had only begun. Thinking blood and death speeded the moral decline. People became reckless. Everything and anything was permissible. The lid was off hell. Some people got rich out of the war. Many who did not wanted to and were sore at themselves because they didn't. The race for dollars, the race for pleasure became madder and madder. The whole thing, civilization, became top-heavy and collapsed. The world had run itself out of breath. So ended or began to end in 1929 the attempt to live by bread alone.

New Wine in Old Bottles

Jesus said it was a mistake to put new wine in old bottles for the wine would ferment and the bottles would break. We have found out that Jesus was right. What we have been doing through this century was just that. We have been making wine and pouring it into old bottles. We should neither be surprised nor startled at the explosion. What I mean is that we have built more house than we had foundation to carry. We have built more on the outside than we could stand on the inside. We have made a lot of wine, millions of barrels of it, and have poured it into old bottles. We have created things but we have not created character sufficient to use properly what we created.

We have warmed our houses but not our hearts. We brought in sanitary sewers but not sanitary minds. We brought the world close together, made it into a community but did not know how to treat each other—did not know or did not care. We acted like a farmer would act if he were to build a granary out of paper

and then pour in the wheat. The thing would break open. We build our house upon the sand—when the winds came and the floods, it fell. We put the new wine of creation into old moral bottles and we know the result. Glenn Frank somewhere says, "For more than the lifetime of most of us the chill winds of materialism have been blowing across western civilization. Its spiritual fires have been banked if not burned out." And Bertrand Russell makes the observation, "Science has greatly increased our power of affecting distant people without increasing our sympathy for them." That is, we have made more wine than our old bottles could hold. The result has been collapse.

The Sufficiency of the Gospel of Christ

In the beginning I said that our only hope for a new deal, by which I mean the reconstruction of the world, rests in the coming of a race of new dealers—new men. And by that I mean not merely a change of dealers, but men new in spirit and in purpose. Quoting Glenn Frank again: "We were all guilty of a surrender to pagan ideals. We practiced paganism while professing Christianity." And he means by that of course that our objectives were profit, power, pleasure.

Now we come back to the question—where and how will we get the new men, the new dealers? Where will we go for them? Where will they come from? What will produce them? It is the old question of Pentecost over again: "What shall we do to be saved?" And the answer like the question is the Pentecost answer—"Repent and be baptized every one of you in the name of Jesus Christ unto the remission of your sins." We must repent, we must turn from false gods to the one true and living God. We must be baptized into the spirit of Jesus Christ who came not to be ministered unto but to minister. The point of emphasis must be changed from matter to spirit. Our building must be more inside than outside. We must come back, all of us, to something very old and very fundamental—to something like this: "Thou shalt love the Lord, thy God, with all thy might—and thy neighbor as thyself." We must come back to something like this: "The fear of the Lord is the beginning of wisdom"—economic wisdom, social wisdom, political wisdom.

When this depression struck us in all of human history we never had such an abundance of things. We had wheat, we had corn, we had goods, we had money,

(Continued on page 23.)

Dr. Claude E. Hill was born in Pike County, Missouri, on January 11, 1874. He received his Master's Degree from Christian University in 1912, Doctor of Divinity Degree from University of Chattanooga in 1921.

He has served as pastor of the First Christian Church, Mobile, Alabama; First Christian Church, Valparaiso, Indiana; First Christian Church, Chattanooga, Tennessee, and First Christian Church, Tulsa, Oklahoma, since June, 1923.

For twelve years he served as National Superintendent of Christian Endeavor for the Disciples of Christ. As a member of the Executive Committee of the International Convention he was Chairman of the Peace Commission of the Disciples of Christ in 1926. He has served as a member of the Executive Committee of the Oklahoma Christian Missionary Society, and as a member of the Holding Corporation of the National City Church. He was Fraternal Delegate to the British Church Convention in 1931. He is also a Director of the Christian Board of Publication, St. Louis, and President of the National Evangelistic Association.

First Principles and Beyond

By I. J. CAHILL*

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TO A GROUP of ministers and other workers I recently declared, "Not one of you ever yet preached the full gospel." They were a discerning lot and not a soul considered this bold affirmation a reflection on his orthodoxy or the validity of his preaching. And it was not so intended.

My point was that the prophecy of Pastor John Robinson to the Pilgrims still holds true; that there is yet much light to come from the word of God; that Paul was right when he said, "Now we see, as in a mirror, dimly."

In the early nineteenth century theological systems had been elaborated until they were thin and futile. A poet of that time brushed aside the clutter of convention and the mists of speculation and revealed the essence of truth.

"So many gods, so many creeds,
So many ways that wind and wind,
When all this sad world needs
Is just the art of being kind."

That was a theologically minded age. Fine-spun theories, ponderous philosophizings, systems assuming to be coterminous with the universe, these were the pride and joy of religionists in the days of the Declaration and Address. Moreover, it was stoutly averred that "unless one had the correct doctrine he had no hope of heaven." Into that atmosphere of absolutism, came Thomas Campbell and his co-workers. They stressed the "simple" gospel. It was the need of that time of a maze of confused speech and thought. The slogan, "Not beyond what is written" saved from many a foolish babbling. What our fathers would have called "the language of Ashdod" has crept into the vernacular of some in these days. Strangely, it is most often found in the usage of certain self-appointed guardians of our orthodoxy.

In their emphasis on the "simple," rather than the "full," gospel, our fathers were addressing the mind of their time. They sought a clear, adequate, under-



I. J. Cahill

standable expression of religious truth that would satisfy the honest inquiring mind. They made a great and needed contribution to a theological age. The present age has a wholesome respect for intelligence, but it is not centered in theology. It is a social age. Human values have come to the center. Democracy in government, the rights of labor, universal public education are evidences of the fact. The rise of humanism is an exaggeration of a truth as old as the revelation that God loves the world, or that the Sabbath was made for man.

Now, therefore, our age very properly is impressed by a religion which creates or renews or rescues human values. George E. Sokolsky, a Russian Jew, a journalist representing the *New York Times* in China for a score of years, testifies to the profound impression made on him by Christian missions in China *because of their value and power in creating human character of the highest type.*

Our gospel must meet this test. There is little appeal and no recognized magic in theologies formulated into creeds. They must produce life that is satisfying and Christlike. But this is not new. The New Testament is full of it. "Why call ye me Lord, Lord" and *do nothing about it?* The supreme argument is not in high sounding words full of man's wisdom but in high-minded deeds full of the wisdom of God.

FOR a creed-making age our fathers sought the simplicities and they served their day well. They began with "first principles" and made them so clear and comprehensible that their exposition of them was a boon to an age distressed, sometimes to the point of unbelief or even insanity, by the amazing jumble of high-wrought emotions, confused thinking and abnormal experiences which were made to do service for religion pure and undefiled. They met the theological mind on its own ground and made its thought clear, simple and scriptural. The scriptural simplicity of that day outran by a century and reached the same

*First vice-president and Superintendent of Evangelism, U. C. M. S.

W O R L D goal as the psychology of conversion universally accepted in this day. It was an epochal achievement, a monumental contribution to the religious life of men.

C A L L But what about today? This age has an entirely different type of intellectual interest in the gospel. Proof texts, systems, logic have given way. The interest centers in life, its meaning, its possibilities. Social science is being born, social well-being is a desideratum which must be achieved by any government or education or religion that would win the allegiance of men. Such a time produces the New Deal. Minds permeated by Christian ideals recognize the value of people even in this acquisitive society. The acquisition-centered life came to the top in an age of scarcity. Some other center is found necessary in this age when prosperity beyond our most extravagant dreams is possible. Human values outweigh material profits.

EVEN scholarship of today has adjusted to this new sense of human values. It is no longer hidden in the cloister. It is out on the hustings, in the shop, on the farm. It challenges the stratosphere, goes into politics, dares disease germs, searches the ends of the earth for treasure, all for the service of men.

The demand of religion today is that it shall serve man. It must produce men of high type, of broad vision, of warm, kindly impulses, men who look like Jesus Christ, else why all this talk about his Lordship, and divinity, his redeeming power? The full gospel may still be in the future so far as men's understanding of it is concerned as it was in the days of Pastor Robinson. One thing is certain, the full gospel has in it far more than a prescription for getting an individual soul into heaven. It has a technique for creating here and now, a fellowship of souls that would be heavenly anywhere any time.

WE TALK about this as if it were a new development. The very commission which is our only reason for preaching has it. We have for a century and a quarter stressed the first half of the great com-

mission, "Go, preach, enroll disciples, baptizing them." This is brief, decisive and valid till the end of time. The rest of the commission is equally vital, though less dramatic and thrilling, "Teach them to obey all the commands I have laid on you." This is a life task. The first part of the commission changes the direction and starts us on the way; the second part is the long Way itself and is that for which the first was given. It leads through all life's vicissitudes, weal and woe, disaster and triumph on up to the heights of glory.

The time has come for this new apologetic for Christianity. A church which accepts as sincerely and as completely the more advanced principles of Christian living as our fathers accepted the simple first principles of initial obedience, proves most acceptably to the present day what is the real divinity of Christ. If the Disciples of Christ are to make a unique contribution to the kingdom henceforth, a most appealing opportunity lies in their developing as a truly Christ-like people.

WE FOLLOW a master who when he was reviled, reviled not again. Does our conduct remind anyone that we have been with Christ and learned of him? He lived daily on the principle that it is a happier way of life to give than to get. Do we look like that? To him forgiveness bulked so large in life that there was no occasion to keep account of it. He took a little child in his arms and said the Kingdom of Heaven is like this little one. There have been nineteen hundred years of our attempt at Christian living and we haven't yet made a world that would be safe for a fatherless boy of ten. Human beings, normal human beings, ought just naturally to create a world where a fatherless boy would have a full chance at life. Why not?

When we preach the gospel in its fullness we shall make that kind of world. All things are being made new. The whole world is conscious of speeded-up transition. The new brotherhood we are building has the opportunity to put real Christianity in the whole of human life—beginning first in the church itself.

Statement From the Commission

(Continued from page 6.)

National Benevolent Association

L. N. D. Wells, Texas, Chairman
W. Palmer Clarkson, Missouri
John Rogers, Oklahoma
Myers Y. Cooper, Ohio
Mrs. Kent W. Hughes, Ohio

Religious Education

A. W. Fortune, Kentucky, Chairman
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Finance and Relationships

Myers Y. Cooper, Ohio, Chairman
W. Palmer Clarkson, Missouri
Beverley B. Jouett, Kentucky
A. H. Martin, Michigan

White Captain of my soul, lead on;
I follow thee, come dark or dawn.
Only vouchsafe three things I crave:
Where terror stalks, help me to be brave!
Where righteous ones can scarce endure
The siren call, help me be pure!
Where vows grow dim, and men dare do
What once they scorned, help me be true!

ROBERT FREEMAN
—In Quotable Poems.

Christian Brotherhood Between Races

By H. L. HEROD*

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Henry L. Herod

ARACIAL revolution stirs our modern world. Wherever there are men, they are coming into conscious personality and self-respect. The darker races of Asia and Africa are on the march. It now seems clear that the common rights of brotherhood must be conceded by those who have usurped them or that the groups thus deprived will find redress in turmoil and perhaps armed strife. It is time that men professing a belief in a brotherly world as the only solution of its troubles and guarantee of its further progress, face with unflinching candor the facts. The social upheavals in India, China, Japan, Africa, the Philippines, in fact throughout the colored world, are not the mere imaginations of excited travelers or the gestures of a few weak and deluded leaders.

It is not true, as asserted, that these social struggles began yesterday and have only a temporary significance. They are contemporaneous with the period when one race climbing up ambition's ladder, turned and spurned the rounds upon which it did ascend and arrogated to itself the lordship of the world, appealing to the sword of Caesar rather than to the sword of the Spirit to sustain its assumptions. This resentment upon the part of the darker races is as old as the white man's freebooting imperialism. It is coterminous with the greed for gold and land. These disturbances link up with the idea of civilization built upon racial supremacy at any cost. They go back to the age-old debauchery of simple people through the gigantic exportation of opium, liquor and tobacco by Christian nations. They are in line with the church's surrender of Christian standards to racial pride and ambition. The present situation is the natural harvest. We have sown to the wind and now we reap the whirlwind. Let us not be too hard on Lenin, Sun Yat Sen, Gandhi, Keneal, Stalin and DuBois. There is a vital relation between our civilization and these men. In a large measure they are our workmanship, begotten and nourished by the gospel of Christ, inspired by his teachings. Neglected, humiliated and deserted by his church they witness for the democracy of Jesus in spite of the failure of his church.

It is significant that the world looks to Jesus in this day of tumult. His followers of every nation, kindred and clime are called upon to stand up for his prin-

ciples, to mobilize in his name and do battle in the armageddon of human relationships. His truth makes men free. His beauty breaks

down all barriers. His goodness purges all dross. He is the life center of brotherhood and of joyous fellowship.

Christian brotherhood cares for human conditions. The world is full of ignorance, misery and injustice. Exploitation, greed, imperialism, race supremacy, still constitute the problems of our Christian statesmanship. The clink of swords is still heard in defense of our captains of industry as they rush forth to create unscrupulous spheres of influence among weaker nations. The darker races have been the victims of this procedure. The caste of color is not confined to Bombay, Hongkong or Cape Town. The nations of the earth are one community.

God's viewpoint is final as to brotherhood. Is God a Nordic? Does the Harlem Negro utter only a bitter satire when, to give double assurance, he exclaims, "As sure as God is white"? The God of Jesus is the common Father. He is no respecter of persons. His Christ champions the cause of the lowly. He would break down all barriers of race and clan. "A bruised reed he will not break and a smoking flax he will not quench."

A Christian cannot evade responsibility in producing a world-wide brotherhood. The average Christian is dumb and complacent about this entire question. He frankly admits his un-Christian attitude but sits transfixed by the magnitude of the undertaking or dominated by social tyranny. Large groups of American Christians have little or no contact with other racial groups and take pride in the fact.

To a degree not duly credited and appreciated Christianity has practiced the principles of brotherhood. There is no other way of accounting for the good will operative among the needy peoples of the earth. Hundreds of choice lives, not to mention funds, are this day enlisted in the cause of Christian brotherhood in every nook and corner of the earth. They are repro-

*Minister, Second Christian Church, Indianapolis.

ducing, usually against tremendous odds, the finest type of Christian character. In church, in school, in hospital, by lonely firesides, in community efforts, these men are verily the salt of the earth. They have given us the only enduring progress we have. They belong to that noble family of Christian witnesses described as "they of whom the world was not worthy." Our own church may well be proud of J. B. Lehman and his wife, of J. N. Ervin and his wife and of J. H. Thomas and his wife. These consecrated leaders, supported by their immediate faculties and the thousands of Christian-hearted people in our churches, are building schools that already stand out as unique contributions to the finer life of the world.

With due credit given and with the most optimistic outlook, the plain truth seems to be that we are merely at the beginning of the practice of Christian principles among our fellow-men. What we have done is not enough. Much that we have done must be done over. We still have the unfinished task.

A CASUAL survey of the life of the darker races in the average Christian community here in America will disclose conditions that are indefensible on any Christian ground. The minority group is marked by difference in color. To this fact is added a social background of servitude and acquired prejudice. These badges constitute so much stigma and social discount. This unfair judgment becomes institutionalized in a strict and sacred policy of racial segregation with its train of social injustices and unbrotherly proofs. Among these are separate neighborhoods, schools, churches, hospitals, public conveniences, welfare institutions, work and working conditions and cultural opportunities. The word "inferior" with big letters usually characterizes these monuments to caste spirit and unbrotherly attitude. In most cases equal opportunity is not even claimed.

I am aware that many of our finer souls seem to see nothing unbrotherly in the hard life imposed upon their tinted brethren. Indeed, these advocates of racial segregation assure us that no insult is intended. Many even profess to believe in the Fatherhood of God and the brotherhood of men.

It seems that the day of even reasonable brotherhood relations in our world is far away. Nevertheless some progress is in the making. There is much room for improvement. To be specific, what about health facilities for the colored race in your community? Few of our well-meaning white citizens even know that colored sanitation and proper hospitalization are criminally neglected in their city.

Take the case of economic opportunity. Are the Christian people satisfied that the darker races in their midst are discriminated against in the chance to make an honest living? Only a certain class of economic opportunity is open to colored people and this opportunity is extended only when no one else wants it. So

we have colored jobs and colored wages.

The cultural life of the Negro is featured by an intense hunger and fine ability for the things of the spirit, the desire for the best in education, an aptitude for music, art and the fine things in general. His unquestioned loyalty to his country expressed in ready willingness to share in its responsibilities as well as fortunes, in connection with the facts that his government offers him little or no protection and that racial discrimination and denial of opportunity are current everywhere, constitute a social tragedy that subsists over democracy and makes our claim of brotherhood ridiculous.

The very heart and essence of the religion of Jesus is the brotherly relationship of man to man. What is to be done about the failure of the church in this matter? The conviction is growing that the church can do nothing. The situation we are boldly told is beyond recall so far as the church is concerned. Many who love the church say frankly that because of ungodly alliances and half-heartedness it has forfeited its claim to be heard in this, the most significant and world-wide movement in the history of the world. We cannot blink the status quo of organized religion in the turbulent centers of the world. We cannot blink the fact while we, drunk with material success and pride, sit down to the sacrament of race prejudice and white race supremacy, the practice of world brotherhood grows apace. Whatever may be our defense, the fact remains that in the basis of color and racial extraction, atheistic Russia does not segregate men. Politely irreligious France does not segregate men. Communism does not segregate men. Mohammedanism does not segregate the children of the faith. What right have we to assume that God is with us when we reject him in the crucial matter of human relationship?

THE brotherly issue comes definitely to the Disciples of Christ. What will they do about it? They have the choice of going on talking brotherhood and ignoring its implications, or of assuming prophetic and practical leadership in the world's titanic struggle for Christian democracy. Today is our day of divine visitation. Our mission is one of real brotherhood. Our historic plea for the union of God's people in Christ is but the first step toward that deeper unity for which Jesus prayed and endured Calvary. Our emphasis on his preeminence in the vital relations of life is worse than a clanging cymbal if we refuse to follow him in building here on this/earth the Kingdom of God. Ours is a clean-cut mandate with the power to act under the leadership of Jesus. The redemption power of his people has not been exhausted. His resourcefulness and indomitable leadership have scarcely been tested. Moreover there is an innumerable company which has never bowed its knees to Baal. To that company we belong.



Book Chat



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THE late Dr. Lyman Abbott said that he had read thousands of books but had scarcely read a book through in his life. Dr. Charles E. Jefferson has said that it is better not to read too many books but to take one significant book and read it thoroughly. As both of these men have been noted Christian leaders with clear minds and of singular beauty and simplicity of English style it would seem that there is almost equal merit in each theory of reading. While I lean to the Abbott method of hastily reading many books, I must say that it is good, once in a while, to get hold of a book so compelling as to force the more leisurely method of Dr. Jefferson.

If I were to advocate the "one big book" theory I would commend *The Meaning and Truth of Religion* by Dr. Eugene W. Lyman. It is worth a month of close study by any preacher or interested layman. Dr. Lyman has been teacher of the philosophy of religion at Union Seminary for more than twenty years. I have never met him but upon inquiry I find that his former students are enthusiastic admirers. It is about as impossible to review this book as to review the dictionary. Like a true philosopher Dr. Lyman touches almost every phase of human thought. It is a comprehensive treatment of religious thought and life. There is in it an excellent treatise of religious experience; an analysis of the ethical problems of modern society; pertinent discussions of humanism, mysticism, mechanism and evolution; theories of the social philosophers from Karl Marx to Oswald Spengler; philosophic problems such as freedom, immortality, the character of the universe, the nature of God and the question of good and evil. In spite of all this erudition the style is clear and for this type of work it is easy reading. Its usefulness is enhanced by a splendid organization of the material, interesting page headings, an unusually good bibliography and a complete index. It is a book to own and not to borrow.

The difficulty of course with the "one big book" theory is that there are too many good books. Here comes Dr. Charles Clayton Morrison's latest work under the somewhat strange title of *The Social Gospel and the Christian Cultus*. I have already received two letters chiding me for not having mentioned it previously. The answer is that this is the first opportunity I have had, for WORLD CALL is a monthly and the copy must be prepared well in advance. And besides there is no hurry about mentioning this book for it will be here for some time.



One supposes that reviewers all seem stupid to authors. A judge once told me that he never gave the reasons for his decisions for he said "every lawyer in the case has his private opinion as to the point either of weakness or strength in his case. If I decide for him he thinks he knows the reason and if I decide against him he thinks he knows why. But if I give my own reasons the lawyers on both sides of the case will be certain that I am a fool." Dr. Morrison has said that he is not altogether satisfied with what the reviewers are saying of his book. "The author," writes Dr. Morrison, "at least imagines that he has thrust a heavy charge of dynamite into the established system of Protestantism and touched it off. He expects to hear a thunderous detonation. But the critics have so far been mildly complimentary." In my judgment this is a very remarkable book but it is not revolutionary. Is it possible to write a revolutionary book on the social gospel after Rauschenbusch?

The word to use is "light" and not "explosive." This book is a great flare illuminating the social landscape and helping us to land. Dr. Morrison has pointed out that we have been "up in the air" on the social gospel, and that in spite of the fact that it has been preached for many years it is still alien and remote. Preachers do not preach it nor congregations receive it as a gospel. It does not inhere, and seems to be something extra and apart. His suggestion is that this is because the social gospel, while incorporated in the message, is not incorporated into the ritual, hymnody, language and general cultus of the church. He points out that we need to overhaul this cultus and give it a social emphasis so that the prophetic message of the social gospel will seem at home in the church. This is the central insight of this most able discussion and will, in my judgment, have a tendency to bring the whole social gospel "down to earth."

Dr. Morrison's book is the second publication of the Rauschenbusch Lectureship Foundation of the Colgate-Rochester Divinity School. The first of the series was *The Moral Crisis in Christianity* by Justin Wroe Nixon published about a year ago. The third publication of this lectureship is *The Social Triumph of the Ancient Church* by Shirley Jackson Case who has just been elected to succeed Dr. Shailer Matthews as dean of the Divinity School of the University of Chicago. Dr. Case's reputation as an historian makes this work important.

—C. E. LEMMON,
Columbia, Mo.

Beginning From Jerusalem

By B. H. BRUNER*

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IN THE days when the modern missionary movement was just beginning to get under way one of the stock excuses among church people for their failure to support foreign missions was their insistence that the gospel should first be preached at home. The words of Jesus were quoted, and always the emphasis was put upon the expressions, "beginning from Jerusalem," and "in Jerusalem." Those who were interested in preaching the gospel to the heathen were told that there were plenty of heathen here at home. They insisted that until Jerusalem was thoroughly converted, the non-Christian lands must wait for the gospel.

We always doubted the sincerity of this argument. Now we are convinced that in most cases our doubts were justified. Many of the same churches in which this argument was used are demonstrating, not by words but by deeds, that they have now lost their enthusiasm for preaching the gospel at home. In literally dozens of Christian churches in America today one of two things is true: either the officials in these churches are convinced that all the heathen at home have been converted, or they are totally unconcerned as to whether they are ever converted. For, in these churches, no minister of Jesus Christ is preaching the gospel, and the officials refuse to allow the gospel to be preached in their pulpits. In pulpit after pulpit where "repentance and remission of sins" have been preached "in his name" by noble men of God in days which are gone, there is no voice crying in the wilderness of our modern paganism urging men to flee "from the wrath to come," to "bring forth fruit worthy of repentance," or to "make ready the way of the Lord." And these voices are silent, not because men are unprepared or unwilling to preach the gospel, but because churches refuse to have the gospel preached from their pulpits.

NOT long ago the writer was asked to speak at a county meeting of Christian churches in a mid-west state. Just before the afternoon program an elder in one of the churches in that county said that in his own congregation and in a whole group of congregations in that county the majority of the officers in the churches were absolutely refusing to have preaching from their pulpits. They were using the

depression as their excuse, but this elder said he knew that not one of these churches was in such a condition that they could not have preaching at least a part of the time. He wanted to know what could be done about such a condition as this.

Some months ago a preacher sent out letters to a dozen congregations, most of which had good buildings and parsonages, but which for months had refused to call a preacher. Only three churches answered the letters and only in one case was there any interest in calling a preacher. In one case the preacher who sent the letters followed through and discovered that his letter, which was sent to the chairman of the official board, never got out of his hands. The letter and the proposition which the preacher wished to get before this congregation, was never even presented to the other officers in the church and the members of the congregation never heard of it. This church is still without a preacher.

WITHIN a radius of seventy-five miles of the home of the writer there are more than a dozen good churches whose officers absolutely refuse to have the gospel preached from their pulpits and where the preacher who consults them about their pulpit is not even treated with the common courtesy that ought to be extended by a Christian to the tramp who comes to the back door asking for food. What does such a situation as this mean for the future of our churches and our larger work? This is a question which we cannot evade and meet the present crisis in any adequate way.

What does it mean for the local church to have no preaching in its pulpit and community? It means spiritual disintegration and an absolute repudiation of the one reason for the existence of a church in any community. It means that the church has become an end in itself and that, in the minds of its officers, the preservation of an institution is of more importance than the preaching of the gospel and the salvation of the world. It means an utter misunderstanding on the part of the leaders in the local church of the purpose and the program of a Christian church. It may mean, and in many cases it does mean, that a little group of selfish and stingy men are blocking the progress of the Kingdom of God to save money for themselves. It means that the young people of the church and many of the older people will naturally gravitate toward a church which does have a minister and which

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has the faith and the courage to carry on even in hard times. It means the loss of a congregation in community after community where there is need for a church. Our Christian churches were born as the result of great gospel preaching on the part of consecrated men, and they will die when they no longer come under the spell and inspiration of the preaching of the gospel.

What does it mean for the ministry? It means the disillusionment and discouragement of many of our best-trained and most capable ministers. Most of the men who had entered our ministry have done so because they have believed there was a real need for them in the ministry, and because they believed that the gospel was given to be preached among men. There are some preachers who preach to live. The real preacher lives to preach. Unless the urge to preach is the greatest urge in the soul of a man, and unless he is willing to pay the price of preparing himself to preach, he has no business in the Christian ministry. Unless he can say with Paul, "Woe is me if I preach not the gospel," he has missed his calling.

The confidence of a preacher in the officers of a local church cannot but be badly shaken when he sees church leaders deliberately stand in the way of having the gospel preached in the pulpit of their church. And the man who has invested years of his life and all of his money in preparing himself to preach, who has reared a family in the confidence that the churches would make it possible for him to live and support them while he was preaching, has a hard time keeping up his courage when the churches shut their doors in his face, rent their parsonages for profit, and let him shift for himself and his family the best he can. When conditions such as this prevail it means that good men are forced out of the ministry and the field is left open for the untrained and the unscrupulous who ignore both ethics and religion and who can drive just as hard a bargain as some of the deacons and elders in the churches. Such a condition means, finally, the lowering of the morale of that fine group of preachers whose ministry has been among our smaller churches.

WHAT does it mean for the larger work of the kingdom? The basic unit in the Church of Jesus Christ is the local congregation. The smaller congregations are in the majority in our own religious body. One of the weak spots in our missionary program in the past has been the fact that the major portion of the load has been carried by the larger congregations. Until we can find some way to distribute this load our

whole missionary work will continue to suffer from lack of adequate support. What does it mean for this larger program when dozens of our smaller congregations refuse to have the gospel preached even in their own pulpits? It means just this: the church which does not have enough interest in the gospel to have it preached in its own pulpit is not likely to have much interest in having it preached "unto all nations." The church which is not willing to begin at Jerusalem is not likely to go "to the uttermost parts of the earth." And the church which is not interested enough in the ministry to give them a living when they are in their prime, is not likely to be interested in providing them with a pension when they become old or disabled. The larger work of the kingdom cannot prosper when any considerable number of the local congregations are utterly indifferent.

HERE is a problem which must be faced and included in the missionary strategy of the modern church. Those men in our local congregations who pride themselves upon the fact that they are officers—members of the official board—who refuse to lead their congregations in the work which the church was put into the world to do, are strongly reminiscent of those men to whom Jesus said, "Woe unto you, scribes and Pharisees, hypocrites! because ye shut the kingdom of heaven against men: for ye enter not in yourselves, neither suffer ye them that are entering in to enter." Church leaders who have never entered into the real responsibilities of the Kingdom of God, who think of the church in terms of how little they can spend for the kingdom, are literally standing in the way of men who have given their whole lives to the preaching of the gospel and who are asking nothing more of the churches today than an opportunity to preach and serve. Shall they be permitted finally to drive the ministers out of the church and the churches into extinction? The decision rests with the membership of local churches.

The New Testament does not give any group of men in a local congregation the authority to say that the gospel shall not be preached in that church. The New Testament knows nothing about a church which refuses to have the gospel preached in its own pulpit and which cares nothing about the salvation of its community. No matter what name may appear over its door, the church which refuses to have "repentance and remission of sins" preached in its pulpit, and which is unconcerned about the salvation of the world, "beginning at Jerusalem," is not a Christian church.



The Layman's Challenge

(Continued from page 12.)

well established among us. Yet we must not for that reason think we have attained, for the performance is often below the high purpose. Our Survey was out of date before its laborious completion. The best of our missionaries are those most genuinely conscious of their inadequacy and most insistent that still higher standards of spirit and fitness must be adopted for replacements and eventual new work.

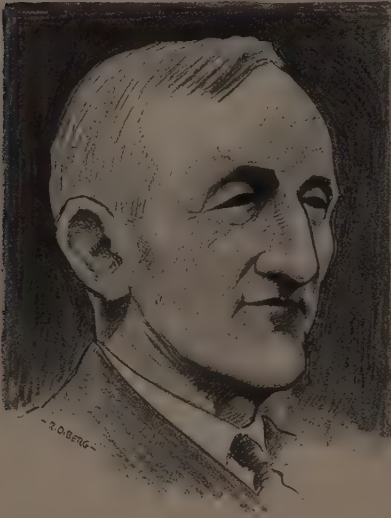
The total results of our missions are great, and deserve fresh presentation with insight and power. But superhuman wisdom is required to know how churches can be built out of nothing; just how many and what kind of schools and hospitals should be maintained, and with what policies; what to do with a church that lives feebly with a little subsidy, and dies promptly with none; how to determine the true moment for putting a promising new church entirely on its own re-

sources. We crave more light, better workers, fuller fellowship with all followers of Christ, more adequate means in the face of limitless needs. If we can respond to the Laymen's challenge with serious thought, quickened faith, a rededication of all that we are and have, the whole work of the church in America and on the mission fields will be deeply blessed.

It is hard to work and to think at the same time. The church has often been carried along by people who felt that the thinking had been done once for all; it has recently been deserted by some who are proud of their ability to echo criticisms, but have thrown off the burden of weary toil. The Laymen's effort should serve both groups. It is an appeal to high thought for the sake of high service. The world cannot declare a moratorium on human need while we discuss methods of relief. But the immensity of the need demands the clear mind of the Master of all Christians, as well as his absolute devotion.

Secretarial Side Light

GRANT K. LEWIS is secretary of the Home Missions work for the Disciples of Christ in the United States. If one expects to find that responsible position in the hands of an aggressive, hurried, go-getter, he is a bit surprised to meet this kindly, quiet



man of medium stature who gives you all the time you need for an interview, as though you were an old friend.

In point of service Mr. Lewis is senior secretary in the United Christian Missionary Society and prior to the organization of that society he

served as secretary of the Southern California Missionary Society and later as secretary of the American Christian Missionary Society. His work as secretary was preceded by preaching.

"I ran away from preaching," he asserted, in relating the circumstances of his entrance into the ministry. "I was determined to be a lawyer. When I was a youngster I listened at one time to the celebrated criminal lawyer, Daniel Voorhies. He sup-

ported his arguments with a mass of quotations from Scripture, and I concluded that a similar knowledge of the Bible would help me to be an effective lawyer. So at Transylvania College, Lexington, I took a course in the Bible.

"A church at Decatur, Indiana, needed a minister. Someone mentioned my name. I had never preached a sermon in my life and had no intention of being a minister. A teacher in Decatur who knew me told the officials of the church I could probably be persuaded to accept the position if they would persist. I finally decided that I would rather preach for three months during the summer than sell books, and agreed to accept. A letter from a member of the church board added to my embarrassment. In telling me what to expect, he said that a prominent young couple in the church were to be married on the Tuesday following my first Sunday there, and expected me to perform the ceremony. That made me pretty nervous and I was ready to give up. I wasn't even ordained and had no legal right to perform a marriage ceremony. The eldership of the church, in meeting at that time, said they'd fix that. So they promptly ordained me. I was minister of that church for three years."

Mr. Lewis is a native of northern Indiana, and has lived in Colorado and California, but has no particular preference as to state of residence, because, he says, he enjoys life wherever he is. He has three children, two girls and a boy.

His position entails much travel and speaking, and brings him in contact with Negroes, Mexicans, Indians and mountaineers of the Eastern ranges, as well as with churches across the land.

We All Do Care—Now Let Us Share

WHEN Stephen J. Corey saw in the September number of the *Pension Fund Bulletin* the photographs of Mrs. J. V. Updike and J. E. Hawes he exclaimed, "I came into the church in an Updike and Hawes meeting! It was Hawes's singing of a song he had written himself that ended my hesitation and brought me to a decision." Mr. Corey had been touched, as thousands of others had, by the reports in the church papers of the death of Mrs. Updike August 8 and that of Mr. Hawes just a few days later when he was struck by a train at a crossing. Nor did he know until he saw their photographs, illustrating Ministerial Relief as one of the six kinds of service rendered by the Pension Fund, that by his own contributions to the Fund he had been helping to meet the necessities of these two saints, as well as hundreds of others, in their declining years.

To a group at Pension Fund headquarters W. R. Warren testified on the twenty-first anniversary of his becoming secretary of the Board of Ministerial Relief, as the Pension Fund was then called, that he was surprised to find among the seventy names on the roll, four that were of intimate personal concern to him. Then Paul G. Preston, newest member of the Pension Fund staff, took the present Ministerial Relief roll of 365 names of aged and disabled ministers and missionaries and widows, a list that is never published, and was stirred to new zeal in the cause by the number of his own "Fathers in the Faith" whom the brotherhood is thus barely failing to forget.

With the 365 on the Ministerial Relief roll are 240 dependent loved ones, making 605 in this group, whose labors and sacrifices were completed before the Pension Plan went into effect. In the Pension Plan 340 aged ministers, missionaries, widows and orphans, with 202 dependents, making 542 in all, are remembered every month with checks that must be accounted sacred. Completing this family of 1,231 that belongs to the whole brotherhood are 38 younger ministers, with 46 dependents, who are receiving pensions because of premature total and permanent disability.

Everyone knows how the brotherhood's effort to raise \$8,000,000 for all the prior service elements of this fellowship, like Ministerial Relief and age pensions, was interrupted by the depression after a number of churches and individuals had done their part heroically. The objective for the present is not the completion of that great fund but simply the meeting of current necessities. The immediate goal of each church is to provide bread for one of these 743 families on the average basis, as long as the congregation will: 56 cents for one day, \$3.91 for a week, \$15.62 for a month, \$93.71 for six months, \$187.41 for a year, or two or more times any one of these amounts.

Of course all that is needed to secure everybody's

cooperation is for the facts to be known. To this end October 1 to 8 has been set aside as The Week of the Ministry. A poster has been sent for display in each church. On the back of the poster is the *Pension Fund Bulletin* giving full information about the cause and also a new song by the beloved Mrs. Princess C. Long entitled "The End of the Way." Each church will receive also responsive Scripture readings, "The New Testament Code for the Ministry," to be used in the Sunday services. The regular midweek prayer meeting topic is "Multiplying Our Minister's Power."

The objective of the week is not merely to provide daily bread for those we love and would honor, but also to recognize the place of the ministry in building Christ's Church, both local and universal, that the Kingdom of God may come.

New Dealers

(Continued from page 14.)

we had transportation, we had communication and the luxuries of kings. We had the wine all right but we had no new bottles. And the great God is talking to us in these days if only we have ears to hear.

Can we hope for a new deal? Can we hope for a new deal by new dealers? I think we can—provided. The gospel of Jesus Christ makes new men; nothing else does. "If any man be in Christ he is a new creature, old things have passed away and all things have become new." As I see it and feel it the church and the gospel have come to the world for such a time as this. Jesus Christ is our peace. He is our security and our only guarantee of prosperity. We have passed through a period of idolatry. The world set up and worshiped false gods—little gods, impotent gods. Maybe we are not through that period yet. But we have seen and felt and experienced enough of its bitter fruit, to at least have acquired a little wisdom. We made things first, the Kingdom of God last: we put the cart before the horse; we reversed the order of progress—and we have paid for our foolishness and our folly. Blinded by the glare of things we have followed blind leaders and from the ditch our call and cry goes out for help. "Lord, to whom shall we go?" Well, some facts are too clear and too apparent to be mistaken or misunderstood. Education did not save us. Applied science did not save us. Wealth did not save us. Paganism damned us. It turned advance into retreat. It changed prosperity into poverty. It made our day into night. Now God commands men everywhere to repent. And if we will repent: if as Steinmetz put it, "We will give spiritual growth a chance to catch up with material progress": if the spirit of Jesus Christ comes to dwell in us and reign over us, then will come the New Deal at the hands of new dealers. Even so come, Lord Jesus!

Wednesday Evening, October 11

7:30 o'clock

George A. Campbell and Mrs. Kent W. Hughes,
Presiding

Praise Service.

Hymn.

Scripture Lesson and Prayer.—O. E. Tomes.

Special Music—The Choir.

Announcements—Graham Frank.

Hymn.

President's Address—George A. Campbell.

Hymn.

Benediction—C. A. Hanna.

Thursday Morning, October 12

9:30 o'clock

George A. Campbell, Presiding

Hymn.

Scripture Lesson and Prayer—G. S. Bennett.

Annual Reports and Business.

Address—"Christian Education Today and Tomorrow"—Henry Harmon.

Annual Reports and Business.

Hymn.

Sermon—"In a Day of Rebuilding—Christ the Way"—W. E. Moore.

Benediction—Donald Ward.

Thursday Afternoon, October 12

2:00 o'clock

C. M. Rodefer, Presiding

Hymn.

Scripture Lesson and Prayer—J. H. Welch.

Address—"Courageous Dreamers and Human Need"—Miss Lela E. Taylor.

Annual Reports and Business.

Address—"Alexander Campbell and His Associated Leaders"—Joseph A. Serena.

Benediction—W. H. McKinney.

Thursday Evening, October 12

7:30 o'clock

W. F. Rothenburger, Presiding

Praise Service.

Hymn.

Scripture Lesson and Prayer—Wayne A. Drash.

Special Music—The Choir.

Address—"Christ's Passion for the Oneness of His Followers"—George A. Miller.

Hymn.

Address—"Christ's Challenge to Our Day"—R. C. Snodgrass.

Benediction—J. J. Castleberry.

The Program**International Convention of****October****Friday Morning, October 13**

9:30 o'clock

Mrs. Kent W. Hughes, Presiding

Hymn.

Scripture Lesson and Prayer—J. Albert Hall.

Annual Reports and Business.

Address—"The Opportunity of the Missionary in China"—Searle Bates.

Annual Reports and Business.

Music.

Sermon—"In a Day of Rebuilding—Christ, the Truth"—W. R. Walker.

Benediction—J. F. Messenger.

Friday Afternoon, October 13

2:00 o'clock

C. M. Rodefer, Presiding

Hymn.

Scripture Lesson and Prayer—C. N. Jarrett.

Address—"The Church at the Center"—C. B. Tupper.

Annual Reports and Business.

Report of Commission on Policies and Relationships of the United Christian Missionary Society.

Introduction of Missionaries.

Benediction—Mrs. Anna R. Atwater.

Friday Evening, October 13

7:30 o'clock

C. M. Rodefer, Presiding

Praise Service.

Hymn.

Scripture Lesson and Prayer—Mrs. Joy Taylor Sala.

Music—The Choir.

Address—E. Stanley Jones.

Benediction.

Saturday Morning, October 14

9:30 o'clock

W. F. Rothenburger, Presiding

Hymn.

Scripture Lesson and Prayer—Clifford A. Cole.

Report of Commission on Policies and Relationships of the United Christian Missionary Society.

Annual Reports and Business.

Sermon—"In a Day of Rebuilding—Christ, the Life"—C. M. Chilton.

Benediction—J. Neil Crawford.

t Pittsburgh

les of Christ, Syria Mosque

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Saturday Afternoon, October 14

3:00 o'clock

George A. Campbell, Presiding

Hymn.

Scripture Lesson and Prayer—Mrs. Georgia McKinney.

Presentation of Fraternal Delegates.

Annual Reports and Business.

Address—"The Church's Program for Temperance"—

James A. Crain.

Benediction—W. V. Nelson.

Youth Session, Saturday Afternoon

(Simultaneous with regular convention program)

Devotions—Pittsburgh Young People.

Address—"Christian Youth in a Changing World"—

Kirby Page.

Forum—Conducted by Kirby Page.

Address—"The Church's Challenge to Youth"—Clar-

ence E. Lemmon.

Saturday Evening, October 14

7:30 o'clock

George A. Campbell, Presiding

Praise Service.

Hymn.

Scripture Lesson and Prayer—Donald M. Salmon.

Special Music—The Choir.

Youth Address—"What Young People Can Give to

Christ"—Raymond F. McLain.

Hymn.

Address—"What Christ Can Give to Young People"—

—Kirby Page.

Hymn.

Benediction—Frank H. Kennedy.

Sunday Morning, October 15

Sunrise Prayer Meeting—P. H. Welshimer.

Sunday School in the Churches.

Morning Worship in the Churches.

Sunday Afternoon, October 15

Communion Service.

Reception to Missionaries.

Monday, October 16

Historical Pilgrimage—Automobile trip to various points of historical interest to all disciples including luncheon at Bethany College.

Reduced Railroad Rates to Pittsburgh

Upon application of the undersigned, all of the Railroad Passenger Associations in the United States and Canada have granted reduced railroad rates on railroads members of such Associations to the International Convention of Disciples of Christ and National Evangelistic Association meeting in Pittsburgh from October 10 to 16 inclusive.

The reduced rate granted is a fare and one-third for the round trip, which is the lowest fare granted the International Convention in many years. This reduced rate is granted for use as follows:

- a) Using the same route in both directions.
- b) Going via any authorized route published in one-way tariffs—the round-trip fare being computed by using one-half of the round-trip fare (that is, half of the $1\frac{1}{2}$ fare) from starting point to Pittsburgh applying by route used on the going trip *plus* one-half of the round-trip fare (that is, half the $1\frac{1}{2}$ fare) from starting point to Pittsburgh applying by route used on the return trip, except that no diverse route will apply south of Jacksonville, Florida, or between the A. C. L. R. R. and S. A. Ry. through the Virginia gateways.

Summer excursion fares which are on a lower basis than the Convention fares will apply from the following territory: Arizona, British Columbia, California, Colorado (except Julesburg), Idaho, Montana, Nevada, New Mexico, Oregon, Utah, Washington, Wyoming and Manitoba (on Great Northern, Northern Pacific and M. St. P. & S. S. M. Railways, also from Winnipeg via Canadian National and Canadian Pacific Railways).

The selling dates for all reduced rate tickets will be October 7-13 in the territory of all of the Passenger Associations named except as follows:

October 5-11—British Columbia, Canada.

October 6-12—Oklahoma, Texas and Alberta, Canada.

The final return limit is thirty days in addition to date of sale.

To obtain these reduced rates, an identification certificate must be obtained from the undersigned and presented to the ticket agent on any selling date. Necessary identification certificates will be sent by the undersigned *upon receipt of request for same*, accompanied by self-addressed, stamped envelope. One identification certificate will secure the convention rate for a delegate and the dependent members of his family.

Delegates should remember that they must have the identification certificate to secure the reduced rates. Therefore request your certificate *immediately*.

H. B. HOLLOWAY,
Transportation Secretary,
MISSIONS BUILDING,
INDIANAPOLIS, INDIANA.

Among the Acadians

By MR. and MRS. W. N. ARMSTRONG*

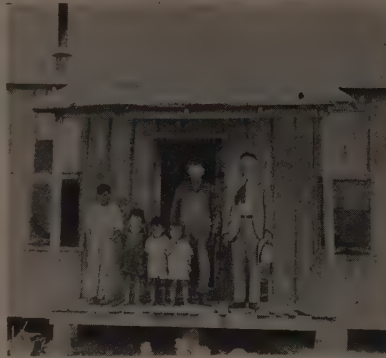
*Still stands the forest primeval; but far away from its shadow,
Side by side, in their nameless graves; the lovers are sleeping.—LONGFELLOW.*

WHAT a thrill must come to every Disciple of Christ who is privileged to have part in carrying the gospel to these French Acadians in Southern Louisiana, when he is aware that they are the people made famous by our greatest American poet. Every high school student in the United States of America is familiar with that beautiful classic, "Evangeline." These people of French Acadian descent point with pride to the little town of St. Martinsville with the old church, the Bayou Teche and the Evangeline Oak, on the bank of this beautiful stream. How fortunate that this great man, Longfellow, with such rare literary ability, chanced to come this way. The world would have been much poorer indeed had this author not ridden a canoe up the Bayou Teche where the Water Hyacinth blooms from April till November, or sat under that huge Live Oak, where the leaves are green year in and year out, as he gathered material for the poem which made the author as well as the Acadian people immortal.

For the last few years the Disciples of Christ have been engaged in writing a new chapter for this Acadian story. Since the writing of the coming of these French people from Nova Scotia to the Sunny South many changes have taken place among them.

At present the Home Department is supporting an American superintendent and two native ministers in this French mission field. Two of these workers are supporting a third native preacher. Thus, in

*Home Missions workers in the French field.



—H. E. Fey

W. N. Armstrong in a French home

addition to Mr. and Mrs. W. N. Armstrong, their daughter Ruth, and several other folks who volunteer their assistance part time, there are three French-speaking ministers preaching twice every Sunday, as well as several times on week nights. The missionary society owns three beautiful little chapels built a little over a year ago. In each of these churches we have regular Sunday school and church services each Sunday. These Frenchmen preach in their native language and their names are as follows: John Newman, pastor at Kinder; Adrast Bell, pastor at Mamou; and John Manning, pastor of the Hi-Mount church in Lake Charles.

At the close of Sunday school in the American church Mr. Armstrong drives eight miles to a country church and preaches each Sunday morning. In this church some American folk teach classes and superintend the school and Dolsey Fontenot teaches a French class. It must be remembered that the boys and girls of today attend the American schools, since

a compulsory school law was made effective six or seven years ago. Therefore the children attend the English Sunday school classes. In each of the other churches mentioned these French pastors are assisted by able French lay teachers and are carrying on with the Sunday school very successfully.

In addition to filling the office of pastor of the Kinder church, John Newman is French field evangelist. He holds revivals over the field, which is a hundred miles long and forty miles wide. Many of these meetings are held in our revival tent while some are conducted in the church buildings. Mr. Newman has a clear understanding of the New Testament and preaches it with power. He is a real pulpit orator and his fine Christian life, coupled with his faith in Christ, make him a true apostle to his people.

A little less than two years ago Adrast Bell was won to Christ and to the ministry. He has proved himself a real Christian and a valuable minister. Having only a sixth grade education he has had to work very hard to gain a knowledge of the Bible. He could speak French but could not read that language. With six months' instruction under Mr. Newman he was able to read the New Testament through in the French language. He is now living at Mamou where he preaches each Sunday and one other night each week. The Mamou brethren love him and are very grateful that he can be with them. He has had three confessions since Easter.

John Manning, for the past two years, has been doing fine work in the community where he has lived most of his life. Mr. Manning is a happy, congenial fellow, loved by young and old. He is a noble shepherd to the Grand Lake and Hi-Mount communities. He, too, has added three to his church since Easter. His car has played the part of ambulance many times for his poverty-stricken people.

These three ministers cooperate with their superintendent in every respect. Both young and old among these Acadian folk cooperate in a wonderful way. We now have two Christian Endeavor organizations and will soon add two more in our churches. Jeanette Trosclair, one of our girls, represented them in the World's Fellowship conference in Houston, Texas, last November and during the Christmas holidays we had fifteen young folk in the Southwest Louisiana Young People's conference at Lake Charles.

A cast of twenty characters, mostly young folk, gave the pageant "The Star Shines On" in three different churches at Christmas. We have had several parties and picnics. At the last party at Kinder there were fifty young people present. The young folk from our American churches are cooperating with us in our



—H. E. Fey

Church at Lake Charles, Louisiana. A. F. Wickes of the church erection department drew the plans

young people's work. In our revivals we have many of them assist us and in most every case our pianist is a volunteer from the First Christian Church in Lake Charles where M. W. Baggett is pastor.

It is remarkable to note the fine spirit of friendship manifested by the denominations, including the Catholics. We have gathered old clothing and food from members of almost every church in town, given to help our needy people. The Catholic hospital and doctors of every faith have assisted us with the sick.

The following is a summary of our two

years' work here. This includes the efforts of all the workers:

Sermons preached -----	1,052
Calls made -----	10,000
Miles traveled on field -----	100,000
Sick folk taken to hospital -----	45
Funerals conducted -----	8
Weddings solemnized -----	2
Persons assisted with food and clothing -----	240
Number added to churches -----	190

In addition to this we have spoken to missionary societies, churches, schools,

clubs, teas, lodges, and to other functions. Mr. Armstrong is an entertainer and has read for thousands of school children. In a week's time he read for over 3000 children in five different schools. It would be impossible to tell of all the hundreds of things that the missionaries are called upon to do. Suffice it to say that we are kept busy making every missionary dollar stretch as far as possible, and when it will not cover our expenses we go on just the same. We wish it were possible for every Disciple of Christ to visit this field which "is white unto the harvest."

A Christian Home for Indian Boys and Girls

By MRS. DALLAS C. RICE*

OUR proposed notice of "Indian Boys Only for 1932-33" (because of the large cut in budget we couldn't take both boys and girls) resulted in a dormitory full of Indian girls last year in Yakima Indian Christian Mission. As we thought it over it seemed that boys were better able to get to school on horseback and that the girls should have the home training to carry back. The Indian people approved the taking of girls, if we could not take both.

Among the group was one precocious Indian orphan but in the other cases their parents took a keen interest in the progress of their girls. "I like the way you take care of my girl, me," one Indian mother said. "Good food, plenty sleep, learn all about Jesus and Bible." She continued to tell how her other daughter Esther would explain the Bible verses to them before she died last spring. "My heart all fills with sorrow when I think of her. Then I remember I will see her again some day and I'm happy. My father baptized Catholic; my mother baptized Catholic; my brother baptized Catholic when little. Me no baptized. Now I want to be baptized Christian like my Esther."

This same lady stood in our kitchen the other day watching the girl who was detailed to wash the dishes. Her eyes sparkled as she heard her sing at her work—"I Have a Friend—You Ought to Know Him." Then she said, "His mamma told me today he didn't do anything before he come to the Mission. Now when he come home he pick up everything, sweep the floor, wash dishes, and *he even cook*." (The older Indians use only one gender, the masculine.) Elsie is an only child but I didn't realize that her few months of training could mean so much.

The Yakima Indian homes are mostly meager wooden structures very simply furnished and often ill-kept. Folks always ask, "Do the girls from the Mission have

any influence on their parents when they return to their homes?" "I always do the cooking when I go home." "I mended all my uncle's stockings." "I cleaned the house when I was home" are the remarks we hear after the girls have been away over the week-end.

We delight not only in the progress in domestic arts but in their spiritual training. "Oh! let me ask the blessing," one girl asks at a party. "I always take turns with my folks in the summer." Her parents are of the Shaker Indian religion (a strange mixture of Protestantism, Catholicism and Indian superstition).

"Girls, what would you like to study in chapel this winter?" I asked the older group. "Oh! let's just read the Bible and you explain it to us so that we can tell our folks what it means." So we studied the Gospel of Luke informally in our living room and such a blessing it was. We finished the book at Easter time and one of the older girls accepted Christ and was baptized that evening. Two other fine girls accepted Christ as Savior and a visitor remarked just a week ago, "Such a wonderful change that has taken place in Esther—her expression is beautiful."

You who do not live near an Indian reservation can hardly realize how most white people feel toward Indians. They can't bear to be close to them, because of the filth, disease, etc. Our Mission children are quite a contrast, however, and are usually welcomed wherever they go. We drove to the upper end of the valley about two months ago to the home of a friend (a former worker at the Mission) for a week-end visit. For Saturday night our hostess had planned a party, inviting white girls from the Sunday school classes our girls would attend next day. Folks said, "It just won't work! They won't mix." I marveled as I watched these teen-age girls at play. They seemingly were not aware of racial differences and soon became good friends. Next morning as we all approached the church we were greeted enthusiastically by the new-found friends of the night before. Few realize

what this friendship means to our Indian girls. It means much more than a sermon.

At a recent gathering of church leaders in this district held at the Mission we had a brief message from the superintendent of the White Swan schools. He commended us highly for the work we were doing but reminded us that the Indian boys were also badly in need of our direct influence, and that it takes both a Christian Indian boy and a Christian Indian girl to form the homes we desire for them. It is hoped that our budget may in some way be increased so that we may train both boys and girls during this next school year.

White Swan, Washington.

She Built a Home and a Church

I WANT to tell you about a woman who came in the other day and asked the Bible woman and me when we were going to come out to her home village and preach. She lives four miles from Wuhu. Two years ago in the flood her family with thousands of others were drowned out. They left their farm and came to the city here, her two children were taken into one of the free schools where the flood refugee children were taught and given free food, and the woman herself joined a gang of laborers who were breaking stone to build roads. Gospel teams visited the labor gangs during rest hours, and her children heard the gospel in their school. The woman was converted. Her house with mud walls and straw roof is built up again and beside it she has put up another house just as good for a preaching place. She cannot read herself and does not know enough about Jesus to tell her neighbors very much, except that Jesus loves us all and is our Savior, but she has the house for a preaching place and she welcomes anyone who will come to preach. When she is in town, having carried in a load of rice or vegetables to sell, she urges her Christian friends to come out and preach to her neighbors. Praise the Lord for such opportunities. There are many of them here right near Wuhu. We will find a way to go and stay overnight sometime this spring and preach to those people.

STELLA TREMAINE.

Wuhu, China.

*Mr. and Mrs. Dallas Rice are superintendents of Yakima Indian Christian Mission, White Swan, Washington.

They Made Their Case

By RUBY HAGMAN*

I SAT with Mrs. Ma at church this morning and thought back to the time nearly ten years ago when the Survey was being made and I was assigned the task of "Making Your Case" for the girls' school here in Nantungchow. I talked it over with Mrs. Ma and into the Survey Report there went just one little paragraph of our longings and strong feeling of the real need for a middle school to follow the primary years, as that was just the time the girls were most in need of Christian guidance and training and where we were losing the sweet girls who grew up in the primary school and were fast approaching the time of making their own decisions and choosing their life work.

With the primary school diploma in hand they said good-bye to us. Some never went on to school and were married early. Some went to middle (high) schools elsewhere (just one in ten years to our Christian Girls' School in Nanking, which some thought sufficient middle school provision for the Mission) and the remainder went to the one non-Christian school for girls of suitable grade for them to enter locally. These latter girls were just as lost to us as those who left town.

Later we were granted permission to hold a junior middle school (three grades), if we could have fifteen in a class. When Miss Ely went home on furlough we had one little first-year class and it did not noticeably change the character of the school from that of the former primary grade. Now when she is back from furlough at work in the school again with over sixty girls in the middle school, the situation is so changed that the whole complexion of our work is altered. This year the principal part of our Christmas celebration was presented by some of those middle school girls and beautifully done.

*Wife of Dr. G. L. Hagman of Nantungchow. Both now at home on furlough.

Because of the Girls' School, life is made different for such girls as these



They gave the little play by Grace McGavran, which Mr. Cheo translated for us. When we returned from the church the children were discussing it and Louise said, "I liked Mary best. She was so beautiful." She was beautiful and is a dear girl, a Christian, daughter of one of our evangelists (deceased) in Chuchow.

Most of the girls who took part in the play are Christian and the remainder have come up through our primary school.

Miss Tieh, who is a mission school product (Yangchow Baptist) has drilled them in this play and been their leader in the school since 1927, when she first came to us. Much that the school is today we owe to her and her untiring efforts.

Animism and Christianity

ON A RECENT trip into Bucloe Valley, Mr. Fonger attended the funeral of an old man of considerable standing in the village, and a member of our church. The Tinguians make much of death and send messengers around to gather in the relatives from miles away, even holding up affairs for four or five days—and there are no embalmers. They keep the body sitting up in a chair, which is added to and decorated until it becomes a throne—decorated with the brightest blankets and g-strings. Behind and above is stretched a rope on which are hung bright blankets. The body is dressed in the best the family can secure. This man was dressed in trousers, shirt, coat, and somewhere they had unearthed a winged collar and bow tie. Although most of the men have left their old custom, this man still wore long hair, which was bound up by a band of balete bark. When Mr. Fonger saw him the band was not quite straight, one end sticking up at a rakish angle and one eye open—presenting a cocky appearance.

The ceremony was a mixture of old and new—animism and Christianity. After the burial, all who had taken any part in the preparation of the body or the ceremonies went to the river, taking a chicken which had been kept tied near the body, two long pieces of wild rano grass and a coconut shell. The two pieces of grass were stuck up to make an arch and water was put into the shell. Then everybody passed under the arch, dipped water from the shell and touched their faces or any place they had a sickness. Some women had goiters and touched them. It seemed to be a sort of purification ceremony. When Mr. Fonger declined, they told him he would become sick on the way home. They also cut the chicken's foot until it bled and all who had ailments treated them with blood. As they left the river each picked up a handful of stones which they later threw against the house of the dead man. MRS. W. H. FONGER.

Bucay, Philippine Islands.

"The greatest and most vital power in influencing life is personality. It is greater than law, instruction, or example. Indeed, all three have their chief value because of the personality which lies behind them, of which they are manifestations."



Everybody is happy over the school building at Nantungchow

Where Has the Money Gone?

By AMBRA H. HURT*

OUR greatest problems just now are the financial ones. You have no idea how hard it is to get across to the natives the reason why we have had to cut so much and why we have to send natives back to their homes who have been here for years and who have always worked well and faithfully. The work here at Mondombe is still new, even though we have been here for fourteen years and there hasn't been as much contact with white people as the natives have had in some other places, since there are not many commercial centers or large state posts. White people are still rather unpopular all through this district and this depression has increased their dislike. The following is something of the sort of thing that we have to face every day.

"But, Mama, what has happened to all of the money? How could it all get lost? You tell us that you have no money and that the people in America have no money to send to you; where has all of the money gone? Has it all been destroyed? Did they have a big fire and it all burned up? Tell us where it all went." I explain again, as simply and as carefully as I can, why "the money has all finished." After a long and tedious discussion my questioner leaves with a blank expression on his face and an unsatisfied feeling in his heart and I go back to work with a hopeless feeling of what's the use.

The next day it is another pupil who asks, "Did the man who used to forge the francs die and neglect to teach his son the wisdom of his trade?" A blacksmith is much honored in Congo and the trade is proudly handed down from father to son. I try again to make them understand and I know I have only succeeded in arousing other suspicions and further distrust.

An old man comes to the veranda, spluttering angrily; he has been threatened with prison and chains if he does not pay his tax to the state immediately. "You white people," he accuses me, "you are to blame for all of this trouble. Why did you ever come here bringing your cloth and your salt and your francs? Did my fathers buy food with francs? Did our blacksmiths forge francs from the iron they dug from the ground? No, the white man brought francs and now he says they are finished in his country, but I must continue to pay tax! If the francs are finished where can I get more? It is all the fault of you inconsistent white people!" What answer can I make to him?

A group of young men from the evangelistic training class came up to talk things over with me. "What can we do?" they ask, "without some money

with which to buy food and clothes? We have left our homes to come to the Mission; we have tried to learn and to follow the ways of the white man and now you cast us off with nothing. We have learned to wear clothes; we cannot sit here in the eyes of the white people without some cloth, but what can we do when we only receive five francs a week and even a small piece of cloth costs thirty francs? We must buy meat and fish to keep our bodies strong. If we return to our families they will force us to give up the things we have been trying to do here at the Mission and compel us to live as they do. What can we do?" Here is a real problem. These young Christians who ought to be the leaders of the next generation are faced by an economic question which is entirely beyond their grasp and certainly beyond their solving and which threatens to wreck their faith and their Christian lives at the very beginning. I know that what they tell me is true; I am deeply sympathetic; I know only one answer and that is beyond my power! I talk with them and advise them, but I realize that their attitude is not just as friendly as it was formerly.

Day after day we explain, we teach, we urge, we beg, perhaps scold a little, and go about with a prayer in our hearts that we may say the right thing in reply to all of their questionings. Yet, day by day, we see distrust grow in the faces of these people who have looked to us for so many things. Their confidence has been shaken deeply, sometimes it seems almost beyond repair, and they are wondering constantly if we are not deceiving them in some way. How could it be possible that these people who have always had money for schools, for teachers, for workmen, should suddenly have no money? Entirely unreasonable and unreasoning the only explanation which seems plausible to them is that we are keeping the money which has been sent for Mission use for ourselves. The next step, of course, is that we have not been honest in other things as well, and doubt enters into their hearts and we see the work of years crumbling before our eyes. With a people less simple we might be able to reach them with some explanation, we might even be able to enlist their help and appeal to them to accept a larger responsibility in this work of evangelizing their needy families, but with these untaught and ignorant folk every effort in that direction fails.

These are soul trying days! We are endeavoring as best we can to save something and to keep alive the tiny spark of faith which has entered so recently into their lives. We are still convinced of the worth whileness of the work and

hope by going along as best we can to make the natives see that we have not forsaken them or the task, even though we have had to reduce our schools and are not able to pay them anything. Over and over we remind ourselves that it has been promised that "my word shall not return unto me void" and that from these difficult days some good must come. I am sure there has never been a time when it has been harder for the missionary to keep up his courage and his enthusiasm! However, we still believe "Go, preach" meant Congo and that the promise at the end of that command still holds good, so we are prepared to carry on in some way.

Hindu and Christian Melas

RECENTLY I attended a Hindu mela (fair) about twenty miles from here with Mr. and Mrs. Shah and Asmani Bai. This is an annual affair, held at the time of a full moon. The moon was full on Thursday evening and so the big day was Friday. We went out on Tuesday and got our tents up, working in some villages on the way. On Wednesday and Thursday mornings we went to some nearby villages and had a nice work in them. In the afternoons we stayed at the tent and had a nice time with the people who came around. I had the Victrola with me and that always draws a crowd.

All day Thursday and Thursday night the people came in. They began to bathe about three o'clock in the morning, on Friday. There is quite a large spring there which is supposed to have had a miraculous beginning. Temples have been built around it and a tank made to hold water so the people can bathe. Police had to stand at the tank and control the crowds, so that only a certain number could go in at one time. I suppose that each one who bathed offered a coconut, for the water was full of hulls and many had been taken out and left on the steps. Can you imagine how that water looked after so many had bathed in it? The chief of police estimated that there must have been 12,000 people there that day.

Next week is our Christian mela, which is held each year at Madkhu Ghat about thirty miles from here. It is held on a lovely island in the Sonath River and is a union meeting of all the six missions working in Chhattisgarh. We usually have from 800 to 1,200 Christians present, and about seventy-five missionaries and children. The difference between Hinduism and Christianity is pretty well shown in these two melas.

JENNIE V. FLEMING.

Mungeli, India.

*Missionary to Africa.

A Thanksgiving Service of Worship

In the Interest of Religious Education

By Hazel Harker

Prelude.—"Pilgrims' Chorus" from *Tannhauser*, Richard Wagner.
Hymn.—"Lead On O King Eternal." (For a processional, let the Adults, Young People, Seniors and Intermediates take their places in the auditorium during the prelude and sing this hymn as the Juniors, Primary, and Beginner departments come in and take their places.)
Call to Worship.
Church School Superintendent.—O come, let us sing unto the Lord, Let us make a joyful noise unto the rock of our salvation.
School.—Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms.
Prayer of Invocation.—Pastor.
Scripture.—Psalm 100 given by the Junior Department in unison.
Hymn of Thanksgiving.—Primary and Kindergarten departments.
Short Play.—"Paying Dividends."
Offertory.
Dedication of the Offering and Benediction.

Paying Dividends

(Jones and Brown, middle-aged men, enter from the right, talking informally.)

Jones: Well, Thanksgiving seems to be an occasion for another special offering.

Brown: Evidently! It seems to be a part of all our special days. I think this is for religious education.

Jones: Religious education? Why have a special offering for that? (Mrs. Beam and Charles, a Junior, enter from left and walk toward them.)

Brown: I don't know—just another special offering as far as I am concerned. (Both men bow to Mrs. Beam.)

Mrs. Beam: Good morning, gentlemen. I overheard your last remark and I want to tell you that the Thanksgiving offering is for a very important cause. It goes to carry on the work of religious education, you know.

Mr. Jones: Yes, I know that. But just what is religious education?

Mrs. Beam: It seems to me that religious education is one of the chief functions of the church. You remember Jesus commanded his disciples to "Go preach" and also to "teach"?

Mr. Brown: That's right, but our church school takes care of that.

Mrs. Beam: Yes, but do you know that our church school is dependent upon the religious education department of our national organization for its help in carrying on the work? It is our national headquarters office that sends our programs and suggestions and workers to lead in this "teaching ministry" of the church.

Mr. Jones: Is that so? I guess I don't know much about it. Tell me.

Mrs. Beam: It's only since I've been teaching in the church school that I've come to know about the work of our religious education department. They give definite help on Evangelism, Stewardship, Fellowship and Trained Leadership, and the churches that use that help to the full are the churches that are holding their membership and forging ahead. I believe you could call ours a religious education church.

Mr. Brown: Then if that is true, and I don't doubt it, the work of this department is essential. But just how does the Thanksgiving offering help?

Charles (quickly): It helps to pay the salary of our field worker, and he does all kinds of things for us, you know.

Mr. Jones: Field worker? Never heard of him.

Mr. Brown: Nor I. Who is he and just what does he do for us?

Mrs. Beam: You remember our church had a leadership training school last winter? That's where I first got interested in teaching in the church school. The field worker helped our church plan for this school and secured the teachers for us. If he did nothing but help churches

have such training schools he would earn his salary!

Charles (earnestly): I guess your teacher didn't go to that school or you'd know about it. (Turning to Mrs. Beam.) Wouldn't they, Mother? Almost all the teachers in our department did, and things are a lot different now. Why we like to go to Sunday school now—that is, more than we used to!

Mr. Jones (with interest): Hm! Is that so!

Mr. Brown: I believe I do remember hearing about that school. Perhaps our teacher didn't go, Charles. He's getting up in years, you know, and he's a good teacher, anyway. (Enter Janet, age twelve, and Billy, age eight.)

Mrs. Beam: Here are two children who are visiting my neighbor and who want to visit our church school today. I think they can tell you something else about the work of our religious education department. (To Janet.) Janet, will you tell these gentlemen some of the things you have been telling me about the school your church had this summer? We've never had one, you see.

Janet: We had a vacation church school for four weeks this summer and had the best time! We had Bible stories and made up plays out of them. And we had Bible verses and songs and we learned a lot about children in other lands. We learned to make things, too, and how to do things for each other.

Billy (eagerly): Yes, and we learned stories about Jesus helping people and to be kind and everything. My mother said she was glad we could go.

Mr. Jones: Well! That does sound interesting. Why doesn't our church have such a school?

Mrs. Beam: Mostly because we have no teachers to take charge of it. The field worker had a special school this spring to train folks to teach in vacation church schools and that is how Janet's church was able to take care of its children so well this summer. You see he is a helpful person.

Mr. Brown: So it would seem. (Joe and Mildred, young people, hurry in from the right.) Hello! Look who's here!

Mr. Jones: Going to church?

Joe: Good morning! Yes, Mildred and I are teaching this fall, and the kids like to have us sit with them in church.

Mr. Brown: Good! I always thought you two had ability.

Mildred: I'm not so sure that we have very much ability, Mr. Brown, but since we went to conference we want to do something to help.

Mrs. Beam: There! The Young People's Conference is another thing the religious education department is doing for the churches, gentlemen!

Mr. Jones: How's that? I've been hearing about conference lately.

Joe (laughing): Maybe we talk about it too much! But seriously, conference does something to one—I can't express it exactly. Why, when I came back I not only felt I had to help, but I wanted to help—and I believed I could, too!

Mildred: We had the finest teachers, and classes on "The Meaning of Church Membership," "The Nature and Origin of the Bible" and "The World Program of the Church"—and then special courses to help church school teachers, and oh, a lot of other things.

Mr. Jones: Well, well! That sounds great. I'm glad you went.

Mrs. Beam: It's one of the finest things our church is doing to provide training and inspiration for young people. There were sixty-eight conferences this year and I am sure our churches will feel the effect among our young people. (Church school superintendent comes in from the left while she speaks.)

Church School Superintendent: Mrs. Beam is certainly right about conference. I'm mighty grateful to the religious education department and to our energetic field worker for making it possible.

Mr. Jones: We were just talking about him.

Church School Superintendent: He is my best friend, gentlemen. He is always ready with good ideas whenever I ask him for help and can suggest the best church school literature and books for our teachers, and you know he helps us set up our leadership training schools besides all these other things he does.

Mr. Brown: We were just saying that we didn't see any use for the Thanksgiving offering, but if it is to be used in work like this, then I'm interested in it!

Church School Superintendent: There couldn't be a more worthy cause, do you think? The church must make her church school the best possible place of training so that in future years her work will be well carried on. The Department of Religious Education, for which this special Thanksgiving offering provides, is helping us to improve our school. It merits the enthusiastic support of every church member.

Mr. Jones: Now that we understand, you may be sure that we are for it. Let's go on to church, and I for one shall enjoy giving a special Thanksgiving offering! (Exit all except the church school superintendent.)

Church School Superintendent (turning to audience): Friends, perhaps you may have been like Mr. Jones and Mr. Brown—who hadn't quite kept up with church school affairs. But I believe you'll agree with them that the Department of Religious Education merits your support and that you'll enjoy giving a special Thanksgiving offering.

Speaking of Books

If I could control the literature of the household, I would guarantee the well-being of church and state.

—Roger Babson.

Religious Talks by a University Professor

DR. JENNINGS is a professor in the University of Kentucky. He is at the present time teaching a large group of young people at Central Christian Church in Lexington, and it is this association no doubt which explains why Dr. A. W. Fortune writes the introduction to the book. The book consists of thirteen talks to young people on such subjects as "The Touch of the Master," "Is America a Christian Nation?" "Will a Christian Rob God?" The literary style is very clear. The body of the book shows a good deal of use of scissors and paste. The thought content will not seriously appeal to many students above the sophomore level of social intelligence.

American Preachers of Today—

A BOOK by the minister of Central Woodward Christian Church of Detroit is always an event among Disciples and is increasingly an event among the forces of American Protestantism. This book, a series of informal studies of thirty-two pulpit leaders, will strengthen Dr. Jones's reputation as a discriminating student of those things which make effective preaching. The book is of especial interest to preachers, in that each of the famous subjects of these sketches was asked to describe his methods of work, his views concerning pastoral calling, the division of a minister's time, and the pitfalls into which men of the cloth are most likely to fall. Disciples will be particularly interested in the five men of our own communion who are listed in this mighty thirty-two.

That They All May Be One

IN AN age which seems to be living on a rapidly diminishing spiritual income appears this volume offering the rich vitamins of a well-balanced menu. Edited by the gifted wife and by a lifelong friend, this story of the life of an outstanding Disciple minister will take its place among the autobiographies of American Protestantism.

By every standard Dr. Philputt was a rare soul. Genial in friendship, keen in analysis of human nature, courageous in following new trails in religion, he built upon the sound foundation of excellent training through constant study and wide travel.

Outstanding as an apostle of Christian unity, probably Dr. Philputt's greatest

achievement was the welding of two St. Louis congregations into the present great Union Avenue Christian Church. Prior to that he had won wide recognition as a pastor in New York City. Always haunted by ill health, he yet achieved so pronounced a success that New York University made him a D.D. at thirty-six, the youngest age at which that university had ever granted this degree. In later years he traveled widely and many of his fascinating travel articles are preserved in this volume.

One walks in splendid company through the pages of this unusual life-story. Down the cathedral aisles of great congregations one meets not only thousands of souls that were led to Christ, but also the goodly company of the apostles in this great brotherhood, whose "holy faces—lit with their loving . . . and aflame with God" here shine out in renewed inspiration. It is a volume which youth and age will appreciate.

W. REMFRY HUNT.

Sermons From the Parables

CLOVIS G. CHAPPELL is a Methodist, South, minister, fifty-one years of age. He attended Duke and Harvard. He has been preaching twenty-five years and occupying pulpits in the larger southern cities.

He has a philosophy of preaching. It is implied in his chapter, "The Bewildering Mixture," where he asserts the need

for positive preaching and disclaims "tare-pulling." He says, "Jesus dealt indirectly with the evils of his day." It would be unfair to say Chappell omits reference to the serious problems of America in 1933. He deals with them almost wholly by indirection. Did not Jesus upon occasion put his finger directly upon the diseased spots of his day?

He is an expository preacher. He stays close to the middle of the road. He uses series of sermons frequently. His emphasis is upon personal piety. He draws repeatedly from his experience as a farm boy. His humor is sly and telling.

He usually follows a clear outline with short introduction and short application.

BARTON A. JOHNSON.

God and My Garden

HERE is the story of a faith which had gone away in the wake of a hearse and returned to a despairing soul down a garden pathway. It was a little city garden, but it was full of growing things, and in their life the life of God became once more understandable. The garden became Margaret Sangster's world and through it she discovered a pattern of life which she thought had gone forever. A book for all who grieve and for all who want to help the bereft.

Church Union in Canada

THIS careful study of the United Church of Canada is a very definitely important contribution to the literature of Christian union. The first section of the book goes carefully into the background of Canadian life and discusses the long growth of Protestant cooperation in Canada and the early attempts at church union. The second section of the book deals with the negotiations for union, which lasted from 1902 to 1925. This long period of twenty-three years of preparation and exploration is certainly the most significant of all in the history of the United Church of Canada. It is highly significant. It shows with what foresight, patience and determination great numbers of people labored to bring about this high purpose. The third period discusses the experience of the United Church in Canada from its formation in 1925 until 1932. The terms of reference for the progress out of which this study grew contain this sentence: "It is of utmost importance for the information of those interested in church unity in the United States that the processes of union, the difficulties overcome, the mistakes made, and the early achievements of the United Church, should be recorded and analyzed, while the facts are still fresh in the minds of men living."

Books Reviewed in This Issue

RELIGIOUS TALKS BY A PROFESSOR, by Walter Wilson Jennings. The Christopher Publishing House, Boston, 1933. \$1.75.

AMERICAN PREACHERS OF TODAY, by Edgar DeWitt Jones. Bobbs, Merrill Publishing Company, Indianapolis, 1933. \$2.00.

GOD AND MY GARDEN, by Margaret E. Sangster. Round Table Press, New York, 1933. \$1.00.

THAT THEY ALL MAY BE ONE, by James M. Philputt, edited by Lillian Reynolds Philputt and H. L. Willett. Christian Board of Publication, St. Louis, 1933. \$0.00.

CHURCH UNION IN CANADA, by Clovis Edwin Silcox. Institute of Social and Religious Research, New York, 1933. -3.00.

SERMONS FROM THE PARABLES, by Clovis G. Chappell. Cokesbury Press, Nashville, Tennessee, 1933. \$1.50.

Any of these books may be ordered through the United Christian Missionary Society, Missions Building, Indianapolis, Indiana.

College Registrars Busy

Board of Education

ON OCTOBER 1, Dr. Joseph C. Todd finished twenty years of service at Bloomington, Indiana, in connection with the work of the Indiana School of Religion. It was he who was primarily responsible for bringing the school into existence while serving as pastor of the Christian Church at Bloomington. He resigned the pastorate to become the head of the school and for a number of years has been giving all his time and energy to this work which is so close to his heart. Since 1919 Dr. Todd has also served as the head of the University Department of the Board of Education—most of the time he has served the board without salary. It is conservative to say that no man in America, in any church body, knows more of the great problem of furnishing biblical instruction and religious care to the children of our church homes who are in attendance at the great tax-supported institutions of the nation. Congratulations to Dr. Todd for such long and distinguished service.

As this issue of WORLD CALL goes to press, our colleges are matriculating students for the year 1933-34. It is, of course, too early to have definite figures. It is interesting and encouraging to note that nearly every one of the colleges reports the prospects for attendance better than they were a year ago at this same date. The next issue will carry definite reports on this matter.

The Webster Hall Hotel in the east end of Pittsburgh has been selected as headquarters for the Board of Education, its officials, directors and friends during the International Convention. Those desiring reservations should write the hotel direct.

The directors of the Board will meet at ten o'clock, October 11, in the Webster Hall Hotel for the meeting which is always held just preceding the International Convention. Matters of unusual interest will be presented for discussion this year. The results of the meeting will be presented to the Committee on Recommendations of the Convention.

Two conferences will be held by the Board during the forthcoming Convention at eight o'clock, Thursday and Friday mornings—October 12, 13. The conferences will be centered around the following theme: "The Religious Life of College Students." This theme will be discussed from (a) the standpoint of college pastors, (b) the standpoint of the students themselves, (c) the standpoint of college teachers, (d) the standpoint of college administrators. These conferences are being arranged in response to a deep interest in and a general demand on the part of those who are at work at this task.

Railroads operating in the United States have authorized new and greatly reduced fares which will be available for the travel



J. C. Todd

of students and others connected with educational institutions during the school year 1933-34. Round-trip tickets will be sold on the basis of one and one-third of the first-class fare, from any home station to any station at which an educational institution is located; the same route to be used in both directions. Round-trip tickets may be purchased at home stations for use upon the opening of the school and for returning home during either Christmas vacation, the spring recess, or at the close of school. If the first ticket is used for returning home during the Christmas vacation, another round-trip ticket at the reduced fare may be purchased for the trip back to school, and for returning at the spring recess or at the close. If either the first or second is used for returning home during the spring recess, another round-trip ticket at the reduced fare may be purchased for the trip back to school and returning at the close.

These round-trip tickets will be sold at home stations for the trip to school August 25 to October 5, 1933; December 25, 1933, to January 10, 1934; and March 15 to April 17, 1934. The return portion of the ticket may be used to the home station December 10 to 25, 1933; March 9 to April 15, 1934; and May 15 to June 30, 1934.

The tickets will be good for passage in coaches, also in parlor or sleeping car upon payment of regular sleeping or parlor car charges. Stop-overs will be permitted both ways but within the ten-day transit limit. Baggage will be checked under the usual regulations.

Atlantic Christian College

As these notes are written prospects are fine for the largest enrollment in the his-

tory of the college. It needs but the rallying of those who have already signified their intention to come and the final word of encouragement to those who for one reason or another have been hesitating.

The faculty of last year is intact and is ready to go ahead with a full year's program. Two instructors, one in English and one in social science will probably be added in view of the expected increase in numbers.

The buildings have been thoroughly cleaned and necessary repairs and improvements made, especially a new hot water heater in the boys' dormitory. Arrangements are just about completed for the lease of an athletic field and it is hoped that the long-wished-for gymnasium can be ready by the time for basketball practice to begin in November.

Bethany College

The faculty of Bethany College has been strengthened by several additions according to a recent announcement from Dr. Joseph A. Serena, president of the college. In making the announcement of new appointments Dr. Serena called attention to the fact that Bethany College is making an extra effort to provide an especially attractive setting and program for college women.

Mrs. Florence T. Morris of Hamilton, N. Y., has been selected as social director and hostess at Phillips Hall, Bethany's new dormitory for women, and Miss Edith Gramlich of Fort Crook, Nebraska, has been named instructor in physical education for women. These women will work under the direction of Miss Christine Burleson, dean of women, in projecting a thoroughly progressive program for college women. "It is our plan to have Bethany cultivate the finer social graces and give constant attention to health and physical recreation," President Serena declared.

Dr. Serena also announced the appointment of Dr. J. S. Allen, as instructor in physics and mathematics. Dr. Allen succeeds Professor R. V. Cook, who resigned last spring. The many students who are taking pre-engineering work at Bethany will be greatly pleased with the appointment of Dr. Allen as he is especially equipped to help students who are looking toward the various branches of engineering.

The chemistry department of Bethany is already well organized for chemical engineering under the direction of Professor H. D. Dawson who is at the head of the department, and Dr. B. K. Fox who is the assistant in the department.

Butler University

Butler University will launch its new division of religion in the college of liberal arts this fall. Headed by Dr. Walter E. Bachman, the division will offer a wide range of courses as electives for students in all divisions of the institution. The graduate school of religion ably di-

rected by Dean Frederick D. Kershner, will train ministers, ministerial workers and others who plan to enter the Christian service professionally.

Forty-eight students have been awarded scholarships for the 1933-34 school year by the university. Based on previous scholastic attainments of the various recipients, the scholarships provide half-tuition for both semesters of the approaching school year.

Butler University will be on the air this winter each Sunday afternoon over Station WFBM in Indianapolis. The program will be presented in conjunction with the Arthur Jordan Conservatory of Music with which the university is affiliated. Talent from the faculty and student bodies of both institutions will present the weekly program.

The division of evening and extension courses of the university expects a large enrollment this fall due to additional leisure afforded working people by the National Recovery Administration. The school which opens September 21-22 has scheduled definite courses for adults and other employed persons which will improve them professionally, culturally, and aid them in developing avocations.

Disciples Divinity House

For the last two years the Disciples Divinity House has sponsored a luncheon in connection with the activities of Alumni Day for former students, faculty and friends of the House. The idea has proved to be so interesting that it has been decided to make the Alumni Day Luncheon an annual affair.

The annual meeting of Campbell Institute was held at the Disciples Divinity House on June 26, 27 and 28. The program committee under the leadership of Chairman W. C. Bower, worked out an interesting program around the topics which were selected as a result of the questionnaire sent out by the Institute last August. The four topics around which the program was outlined are as follows: "The Place of Religion in the New Ethics," "Religion and the Present Economic Order," "The Cultivation of the Religious Life in the Modern Social Order," and "Missions in a New Setting."

Drury College of the Bible

On July 19, 1933, Charles Edward Harwood, the founder of Drury College at Springfield, Missouri, passed on to his reward. He was 103 years old and had served continuously as a trustee since the college was founded in 1873—more than sixty years. It is doubtful if any college in America can duplicate such a record on the part of a founder.

Dean Hoffman reports encouraging prospects in the Bible College for the coming year. This institution is doing a great work for our churches in the Ozark region. It is difficult to believe that so much is accomplished with so little outlay of money.

Eureka College

Eureka's faculty begins the 1933-34 year the same as the year previous, except

that Miss Elizabeth Paschal will succeed Professor A. C. Gray in the chair of economics and sociology. Miss Paschal received her Ph.D. degree at the University of Wisconsin, the first of August and comes with a high record of service in Marietta College, Ohio. Professor Gray resigned the position which he had held for over twenty-five years in order to devote all his time to the Library; so that he will in his latter capacity still be related to the instruction work of the college.

At the close of last year the student ministers after long and careful search chose for their organization the definite and very appropriate name of "The Charles S. Medbury Club." Eureka was the only college Dr. Medbury attended. His was a typically vigorous and aspiring student preacher's life while there. He loved Eureka, and delivered his last college commencement address there the June before his death.

Under President Lyon's New Plan of Self-Help for students, already at mid-vacation more new students have signed up and deposited their initial fees than the first-year students numbered all together in 1932-33. With the smallest senior class for some time last year, and a consequent larger number of lower classmen remaining, the coming year promises well to be a record-breaker for quite a period.

Phillips University

C. M. Jackman of Wichita, Kansas, business and religious leader, is seriously sick with a heart ailment. Indications are that he will have to be perfectly quiet and see no visitors for several weeks, and that his full recovery will require months. Brother Jackman is a leader in Central Church, is chairman of the Board of Trustees of Phillips University, and is deeply interested in all kingdom enterprises.

Transylvania College

The prospects for fall enrollment of Transylvania College and the College of the Bible were never more encouraging than they are this year. The number of admission certificates already on file is at least a fourth more than at this time a year ago; and last year the school welcomed the largest freshman class, with the exception of one, in fifty years.

Transylvania will hold orientation courses for her students for two weeks. These courses are of special value to freshmen in helping them to get acquainted with the surroundings and details of college life. During this time juniors and seniors have an opportunity of giving special attention to their major field of study.

Total enrollment for the All American Travel Course conducted by the college numbered about 100. This enrollment is an increase of at least ten per cent over the corresponding figures of 1932. These tours have met with great success. This typifies the progress being made along educational lines.

The one hundredth anniversary of Morison Chapel has been commemorated with

memorial plates. The President arranged with the Shenango Pottery Co., of New Castle, Pennsylvania, to make these plates. This company is one of the most famous in the field of ceramic art. The plates are ten-inch size, printed in the rich blue familiar to lovers of old china.

College of the Bible

The College of the Bible is happy to announce that Professor George V. Moore has consented to relinquish his regular preaching and give his Sundays to working for the College of the Bible. Because of his experience and fitness for the task, the authorities of the College of the Bible feel very fortunate in securing the services of Professor Moore for this work. He will continue his regular classroom work as formerly, but will be free to use his Sundays in the task mentioned above. It was the unanimous wish of the faculty that he should do this, and the suggestion seemed to meet with unanimous response on the part of the Board of Trustees.

"House of the People"

RECENTLY I took my School Economy class out to visit two rural schools. We took the morning train and came back about seven. At Chicalote, where we got off the train, we visited a Miss Carmen, who had her children (1st and 2nd grades) read for us and do some arithmetic. We stayed there about an hour and then started out to walk the distance of a mile or two to Loreto. The way led across unplowed corn fields and up a dry river bed and so by the time we had walked the twenty-five minutes through the hot May sun we were glad to see Urbana's big cool room.

Urbana graduated from the Normal School in 1927 and after teaching for us one year and for a Presbyterian school two years, she became the assistant here in the Internado. But when the cuts came in the budgets she was one of the people who sought other work.

The Federal Rural School is the only evident community enterprise. It, like all the rural schools, is called the "House of the People" and is the center of the activities among the farmers, the women and the children. There is a one-roomed school furnished with very primitive looking equipment; the community is responsible for all expenses except the teacher's salary which is paid from Mexico City.

As in the other federal schools Urbana has just 1st and 2nd grades and at night the bigger boys and girls and men come to the night school, which is required of every federal teacher. Before class started Urbana had two of the boys make her a big ball of mud and what a time they had making their marbles and cones! They were learning to count by tens. This shows you how Urbana adapts herself to the material which she has at hand.

RUTH LESLIE.

Agascalientes, Mexico.

Station UCMS Broadcasting

FROM H. A. Stovall, principal of Hazel Green Academy, Hazel Green, Kentucky, comes the word that the school opened with an enrollment of seventy-eight students in Junior High and High School. This is six more students than were enrolled on the same date last year. Seventeen of the number are new students, as the result of new territory made available by a new road through Helechawa and the Gillmore country.

Miss Mary Louise Chase of Lexington, Kentucky, who has served the school at Hazel Green so faithfully for five years, has gone to Midway Orphan School, Midway, Kentucky, where she will do home teacher work among the girls.

Word comes of the death on August 30 in Hiram, Ohio, of Mrs. Ella Hertzog, mother of Mrs. Elliott Osgood, retired missionary to China. Mrs. Hertzog was the widow of O. G. Hertzog, pioneer preacher and for many years connected with Hiram College. Mr. and Mrs. Hertzog had an abiding interest in missions and visited their daughter and her family in China. They were annuitants of the Foreign Christian Missionary Society.

President S. J. Corey and Miss Lela Taylor, second vice-president of the United Society, spoke in the Hall of Religion auditorium on Disciple Day, August 22nd. Mrs. I. E. Metcalf (Mary Campbell) presided on that occasion.

Miss Nora E. Darnall, who for so many years was associated with the work of the boys' and girls' work of the United Society, has been called to a teaching position in the public schools of Valparaiso, Indiana, where she is already at work. Miss Darnall had a fine reputation as a teacher before coming to the society, and last year took a course in Butler in Education and completed her work for the B.S. Degree.

Dr. C. L. Pickett, of Manila, Philippine Islands, reports that there have been seventeen baptisms in Baruyen, Ilocos Norte, six in Sinait, Ilocos Sur, seventeen in Vigan, two in Lagangilang, Abra, and twelve in Rizal, Laguna.

Miss Florence Mills, for over twenty years a missionary in Puerto Rico, and before that time in India, spent three weeks at Disciple Headquarters in Chautauqua, New York. Miss Mills has just retired from active service and has gone to her family home in Des Moines.

Dr. and Mrs. G. L. Hagman, home on furlough from Nantunghow, China, are spending some time at Adin, California, with Mr. and Mrs. Westwood Wallace. Mrs. Wallace, as Alta Harper, served as nurse in the hospital with Dr. Hagman, and is now looking after him as he rests

and recuperates from a long and tedious illness.

The Annual Convention, held by the British Churches at Barrow-in-Furness, August 5-11, elected a Fraternal Delegate to bear greetings to the International Convention in Pittsburgh. The one thus honored is A. C. Watters, M.A. of Dunfermline, Scotland who for a number of years served as a missionary in India. Living in Great Britain now, he is in great



Veda Harrah, who has just returned to India

demand among the churches for addresses in the various conventions.

Mr. Watters will speak during the International Convention and also on Sunday night, October 15, on the World Convention program.

The International Convention program at Pittsburgh will close with the communion service and the reception to missionaries on Sunday afternoon, October 15. Arrangements have been made, the International Convention Program Committee heartily concurring, for the World Convention to hold a service on Sunday night. Those who plan to remain over for the pilgrimage to Bethany will have an opportunity to attend and hear a great program.

The World Convention Committee is planning to show fifty beautifully colored slides of the steamship "Britannic" and of Great Britain. The speakers will be A. C. Watters, fraternal delegate from England to the Pittsburgh Convention, and R. H. Miller, who has been in Great Britain this summer as the fraternal delegate from America to the British Church Convention.

As in previous years, the National Evangelistic Association will hold three sessions immediately in advance of the convention. The first of these will be Tuesday evening

in conjunction with the final session of the Pennsylvania State Convention. R. H. Miller will be the speaker for the Evangelistic Association in that session.

Jesse M. Bader will deliver the closing address at four o'clock on Wednesday. A luncheon at the Bellefield Presbyterian Church at noon on Wednesday will be a feature.

John Wycliffe Black, president of the World Convention of Disciples of Christ, will attend the Australian Convention October 10-15, at Launceston, Tasmania. After speaking at this convention he will make a tour among the churches similar to the one he made across America last October. This will be made in the interest of the World Convention attendance at Leicester, England, in August of 1935.

R. H. Miller, pastor of the Independence, Boulevard Christian Church, Kansas City, went to Great Britain this last summer as the fraternal delegate from our American churches at the Annual Convention at Barrow-in-Furness, August 5-11. He also visited among our churches in various city centers and was graciously received. Mrs. Miller and Raphael, Jr., accompanied him. They returned on the "Georgie," sister steamer of the "Britannic," September 1.

Sad news comes from China of the death of Ida Lee, the three-year-old child of Mr. and Mrs. S. F. Goodsell. The Goodsells went to China in 1930, where Mr. Goodsell is teaching in the University of Nanking. We have no particulars at the present time.

After five weeks of heroic effort to live following an operation for appendicitis, Mrs. Guy I. Hoover, passed away September 15th at the Methodist Hospital, Indianapolis. Mrs. Hoover was the wife of our state secretary of Indiana, and leaves five children, one of whom, Lyman, is in Peiping, China, in Y. M. C. A. work. Our sympathy goes out to this bereaved family. Mr. Hoover we consider almost as a member of our headquarters family, since for a number of years he was a member of the WORLD CALL Publication Committee.

As we go to press word comes that A. Reid Liverett, secretary in the church erection department of the United Society, is in a hospital in Portland, Oregon, suffering with bronchial pneumonia. However, it is thought that he has passed the crisis.

We are glad to report that three who hold a close relationship with the society are making good recovery from operations. They are, Mrs. Frank Taylor, state secretary of Michigan; Mrs. L. R. Turner, state secretary of Georgia, and Mrs. W. A. Crowley, of Cincinnati, member of the executive committee.

Missionary Organizations' Own Section

Which Woman Are You?

I Do Not

Belong to the Missionary Society

1. I think I can be just as good a Christian without belonging to the Missionary Society; too many organizations in the church now.

2. It would increase my financial obligations in every way, and I am already overburdened.

3. I haven't time to give to the meetings and the many extra calls of the Missionary Society.

4. I think my first duty is to my home and my family.

5. I haven't much faith in sending great sums of money to the heathen when there are so many at home who need it.

6. I do not believe that I am really needed.

I Do

1. I can probably be just as good a Christian, but certainly not as intelligent and as efficient a Christian. This organization in the church has for its sole purpose the carrying out of His last command: "Go ye and preach the gospel to every creature."

2. I am a steward; therefore my missionary gifts become a joy rather than a burden.

3. I love the work of the Missionary Society; I find time for the meetings and all other calls, even if I must let slip some of my social engagements.

4. Since belonging to the Missionary Society, I find my own spiritual life has been deepened and my outlook on life so enlarged that I am better able to direct my home life and the needs of my children.

5. I believe firmly that we cannot evangelize the world unless we Christianize America; and we cannot Christianize America unless we evangelize the world.

6. I am the fruit of missionary effort; therefore, it is both my obligation and joyous privilege to help carry out the command of our Lord. I believe I am greatly needed and expected to do this.

—Adapted.

A Mutual Need

WHO should belong to missionary organizations? And why?

Are missionary societies made up of certain kinds of women with others left out?

Is there any woman, any kind of woman, who is not needed in the cause of missions? Is there *any* woman who does not herself need a part in the missionary task?

Every **YOUNG WOMAN**, just entering upon a new life as a wife and partner, will fill that life with happiness and make the new home a blessing by no surer means than a participation in the task of bringing Christ into every home.

Then what about **OLDER WOMEN**? They need study and sharing in missions in order to keep young in mind and faith and spirit. The story that never grows old is the gospel message. Every day and every year it is new and fresh, never worn out and never out of date.

Busy HOUSEKEEPERS? Yes, for no home-maker can live within her own four walls completely independent of conditions in her city, other cities, other states and other countries. The benefits of health, sanitation, education that come through missions, both home and foreign, bless every home.

Should **MOTHERS** take the time to belong to missionary societies? By all means, for every mother will be a better one if she studies in sympathy the other mothers of the world.

What about women who work in stores and shops and offices, the **BUSINESS WOMEN**? Have they a share in missions? Why, missions is the biggest business in the world and its benefits bless a larger number of people than any other business. The missionary enterprise should appeal to every business woman for it is carried on most economically in dollars and cents and earns rich spiritual dividends.

PROFESSIONAL WOMEN—Such as doctors, nurses, lawyers, school-teachers and the like—work with and for human beings, men, women and children. But the greatest need in every life is the knowledge of Jesus Christ as a personal Savior. Every

professional woman's usefulness is enlarged beyond measure when she helps to meet the greatest need of all.

TEACHERS OF SUNDAY SCHOOL CLASSES endeavor to make themselves more efficient, but they will fail unless they guide their pupils into becoming world-Christians and help to realize Christ's purpose in all lives everywhere.

Do **COLLEGE-TRAINED WOMEN** need to study missions? Of course, for they can't afford to grow rusty. In the study programs of missionary organizations, they will find post-graduate courses that will enrich their minds and keep them up-to-date in every phase of world affairs.

Are the women to be left out **WHO DIDN'T GO TO COLLEGE**? Listen! ANY woman can become a well-educated woman through study of missions. Almost before she knows it, she is mastering such high-sounding courses of study as these: Geography, history, sociology, psychology, ethnology, international relationships—all these and others in the study of missions.

Well, some women are **SO BUSY**. Can they be excused? The more demands there are on a woman's limited time, the more careful she should be that her hours and days are filled with worth while and vital activities. No woman has time enough for everything. Let her see to it that she chooses wisely. The time she gives to missions is well spent.

Is there a **LONELY** woman anywhere? What fellowship, what widespread interests, what rich friendships there are to be found in the service of missions.

Does the possession of **MONEY** or the lack of it make a difference? No indeed, for stewardship is not a matter of an amount but it is the question of an attitude. The Savior expects each one of us to give largely of what we have to the cause for which he gave his all—Himself.

Think of the women you know in your church—are they included in this list? What are you doing to persuade them that they need and are needed?

Not one should be left out. **EVERY** woman has a place in the study, service and support of missions.

Programs for Adult Organizations

For the Leader of the November Program

*Topic: The Crowded Places of America
My dear Leader:*

I LIKE the sound of the topic for our November program. You will recall that the October program took up "The Country Places of America" and that it dealt with the schools for Negroes and among the Highlanders of Kentucky and Tennessee. These schools are either out in the country or in small towns. The October and November programs are both home missions studies and are a part of our glimpse of the world program of our church.

This November program takes us to the cities and the crowds of people thronging them. Somehow let us get our groups stirred with thoughts of America's great cities. Buildings closely clustered, crowded thoroughfares, an amazing medley of activities and emotions, the whole range of the standards of living from pitiful want to lavish expenditure. Joy and sorrow, wealth and poverty, kindness and cruelty, play and toil, goodness and criminality all mingled—the great American city. And caught in the midst of it all, people of other lands and other races, too often living in the most congested, least attractive sections, oftentimes strange, confused, lonely and fearful, treated with unsympathetic brusqueness and thoughtless indifference.

With this picture before us our thoughts should turn specifically to San Antonio, Texas, and Los Angeles, California; to the Mexican people who crowd San Antonio and the Japanese who are found in such great numbers in Los Angeles. Around these two groups work is being done through the Mexican Christian Institute and the Japanese Christian Institute. Let us see what we have for the program.

The devotions for the year are "Moments With the Master." This month, fitting in with the study theme, we chose as our devotional topic "The Other Cities Also." If your leader of devotions uses this theme and the suggestions for its development as given in this issue of *WORLD CALL* you will find that it prepares the group for the study period to follow.

Consult page 12 of your *Year Book of Programs* for the suggestions for the development of the theme for the month. Six features are offered for your selection. You will not have time enough to use them all. Too long a program wears people out and results in lessened interest. So use your will power to resist putting too much material into your program and your best judgment as to which features will best meet the needs of your group and most appeal to them. Let us look at these features.

1. *Pages from a Texas Diary.* This leaflet may well be given as a monologue. The person giving it may be seated in a cozy chair or beside a table and say that she has just found an old diary kept by Mrs. Bertha Lohr while she was in the work at the Mexican Christian Institute. She will want to explain who Mrs. Lohr is. The introduction to the leaflet will give the necessary information about Mrs. Lohr. Then she may read and comment, making the feature easy and informal. She might have the leaflet slipped between the pages of a notebook or diary and turn pages as new entries are found, thus lending reality to it. As leader you should announce that this is a fictitious diary, not really written by Mrs. Lohr but by Miss Lola Conner of Indianapolis who spent hours with old missionary magazines and books gleaning this material, all of which is true. Only the form of it is fictitious.

2. *Abundant Life for Our Mexican Citizens.* This leaflet will best lend itself to a talk. Do not have it read but be sure the person to whom you assign it prepares to tell the story.

3. *From Across the Western Sea.* This leaflet turns now from the Mexican work in Texas to the work among the Japanese in Southern California. Use this as a talk seeing to it that it is well reproduced and that it gives a clear, vivid picture of the Japanese in America and the work carried on among them.

The above three features are leaflets provided in your Program Packet. They should be supplied to you by the person who is responsible for the programs. Other interesting home missions articles are found in *WORLD CALL*.

4. *Christ in the Modern World.* This is a part of the series of articles on this theme running through the year, and bringing each program theme to a climax, gathering up the ideas we may have and crystalizing them into an understanding of present-day conditions and needs, and future programs of work among the people and in the lines of work being studied. This is the interdenominational mission study theme for the year. Articles on Indian Work and French Field will be found in this issue of *WORLD CALL*.

5. *Through the Years.* Here are items gleaned from old missionary magazines and annual reports of conventions. Found in this issue of *WORLD CALL*. Notice that one item deals with another World's Fair in Chicago and what our people did in the way of exhibits. Couple that with what we have done at the Century of Progress in the Hall of Religion. *WORLD CALL* has carried announcement in various issues as to our people who have been chosen to speak.

Another item deals with the first *Year Book* put out by the Disciples of Christ. The others touch upon early reports of the work in the fields being studied at this meeting. These items might be previously assigned and briefly told at the meeting. Or some one person might retell them as though she had just found them.

6. *Lives That Have Counted.* The Biography Set which I hope you have in your society has a sketch of Jose Cueva, Mexican pastor of the Mexican Church in San Antonio and of Teizo Kawai who was for many years the Japanese pastor of the Japanese church in Los Angeles. You may wish to have these biographies briefly told in the program. They will add greatly to the interest of the meeting and will give a very human touch. There is also a sketch of Jeu Hawk, the Chinese man who had charge of a mission among the Chinese in Portland, Oregon, for some years.

Survey of Service (you probably have the book in your library) will give you good information on the history and development of the work under discussion. It will not of course bring the work to date but is helpful for general information. Chapter VI on the Japanese and Chapter VIII on the Mexicans.

The Year Book 1932 will give you the most recent annual report of the work being studied. You might make posters showing some of the most interesting items of the year.

Leaf through recent issue of *WORLD CALL* for articles, news items and pictures.

We ought to be able to have a very interesting, entertaining and worth while meeting and I do hope we succeed in so doing. My good wishes are with you in your planning. Give your good wishes too, to

Another Program-Planner.

Suggestions for the Fellowship Hour

This Fellowship Hour may feature either Japanese or Mexican customs, costumes and food. Hot tamales might be served from a tea wagon pushed round the room with someone wearing a sombrero and bright Mexican scarf to "hawk" the wares. Tea and cakes might be served by hostesses in Japanese costumes. Or you may care to use Thanksgiving decorations and ideas.

The December Program

The leader for the December Peace Program was told to see this page for October and November for suggestions for a dramatization suitable for that program. The announcement will appear next month. If you should be needing to select your play earlier write to the Department of Missionary Organizations.

Programs for Young People

Circle

(For Young People, Ages 18-24)

1932-33: *Now East—Now West.*

November Theme: *Science and Service.*

Worship Theme: *"Things We Live By"*—Work.

The November Program

THE leader of the November meeting will discover an abundance of material available for use in the program. The Program Packet includes material which gives us a glimpse into Mexican Christian Institute and then India, China and the Philippines. The Reference Reading calls attention to interesting stories in *WORLD CALL*, and books which you may suggest that the members include in their reading. They may wish to make a statement in the meeting of the things which impressed them most as they read these stories.

Meet These Builders

In the book *Builders of a New World* by Bartlett, we find two interesting stories of men who have courageously gone out in the service with Jesus Christ and with their science have touched the lives of many people and healed them.

The story of Dr. Grenfell of Labrador is found on pages 12-18. It is a delightful story—one which challenges people and helps them to know that one of the greatest joys in life is relieving suffering.

Dr. and Madame Schweitzer went out in service to Africa. The story of their adventure of sharing may be found on page 148.

These are very brief stories and you may wish to read more extensively of their adventures. Two new books have recently come from press, *Forty Years for Labrador* is Dr. Grenfell's own story of his life, and *Out of My Life and Thought* is Dr. Schweitzer's. You will doubtless find these two books in your public library.

Service to Humanity

The two books—*Hunger Fighters* and *Microbe Hunters* by DeKruif tell of interesting stories by those who have been willing to give their lives in service to humanity. Ask for report on this reading.

How Far to the Nearest Doctor

This was the "book of the month" for October. One catches the spirit of love and humility as he reads the stories of doctors and nurses who heal, who train others, and give their lives, if need be, to stamp out disease and serve their fellow-men regardless of race. Have you ever had any questions about the value of missionary work? After reading these stories to which we have just referred, aren't all of those questions gone?

Senior Triangle Club

(For Young People, Ages 14-17)

1932-33: *Open Frontiers.*

November Theme: *Frontier of Interracial Understanding.*

Worship Theme: *"Trails Across Frontiers"*—Brotherliness.

THE leader of the November meeting will wish to use the three excellent articles and the Fact Finders File in the monthly program. This material was prepared by those closely associated with other races. They have shared some very intimate experiences in order to help us know and appreciate these of another race.

My Frontier of Brotherliness

in the Program Guide will test your attitudes. Analyze them. Are they due to pleasant or unpleasant experiences, or racial prejudices which others have shared with you?

Do We Mean What We Say?

In the preamble or purpose of the constitution of the United States we find these words, "In order to . . . establish justice . . . promote the general welfare, and secure the blessings of liberty . . . we do . . . establish this constitution of the United States." Does our attitude toward the American Indian, the Mexican, the Japanese, the Negro, the foreigners of various races and nationalities, express true patriotism? Do these people have an equal opportunity in schools, churches, hospitals, theaters, parks and playgrounds? Do they have the same rights and privileges as white people?

Have you ever actually thought about the flag salute which we repeat so glibly? The pledge to the United States flag reads as follows: "I pledge allegiance to the flag of the United States of America, and to the Republic for which it stands, one Nation indivisible, with Liberty and Justice for all." And then we often follow this with the pledge to the Christian flag that goes like this: "I pledge allegiance to the Christian flag and to the Savior for whose kingdom it stands, one brotherhood, uniting all mankind in service and love."

Do we mean what we say? If we mean what we say, do we put it into practice? If we were members of another race which was denied rights and privileges, and toward which so many un-Christian attitudes were displayed, how do you think we would feel when we heard these salutes repeated?

Close your discussion on these two topics by making a list of the things you can do as Christian young people in your treatment and practice and relationships with those of another race.

Intermediate Triangle Club

(For Boys and Girls, Ages 12-14)

1933-34: *New Friends In America*

November Theme: *Our Negro Friends*

THE *Black Madonna*, a story by Margaret Applegarth and "Enter the Negro," a pageant by Bess Pehotsky Erb (in *Trails of Discovery Among the American Negroes*) may be used to supplement your program this month. There is also a wealth of material to be found in the average library about the recent achievements of the Negro race. We are giving here two items of interest to suggest the type of brief statement of fact that will give reality and point to your program.

Eddie Tolan, Olympic Champion

August 4, 1932, was one of the great days for the United States in the Olympic Games held in Los Angeles. On that day athletes from our nation won ten of the twelve victories. This meant that ten times the Stars and Stripes were hung out to designate the winning nation while the band played the Star-Spangled Banner and the people cheered and sang in the vast amphitheater. *The New York Times* said: "More than 85,000 people Wednesday watched Eddie Tolan, Detroit Negro, former University of Michigan star, win the 200 meters final to become the first double Olympic sprint champion the United States has had in twenty years. His time was 21.2, a new Olympic record. The day before Tolan broke the world record in the 100 meter, running it in 10.3. Two Olympic championships and two Olympic records ought to be enough to prove the greatness of Tolan."

Negro Musicians at the Century of Progress

The Negro choirs of Chicago had a prominent place in the various programs given in connection with the Century of Progress. On a number of occasions the different musical organizations from the Negro churches and clubs sang in the "Show-Boat" theater on the lagoon. The writer was present on one occasion when a new fantasia based on the story of Daniel was sung. It was the creation of the director of this group and brought prolonged applause from an audience of several thousands of people. The spirituals sung by the chorus, and the solos by several individuals, made a wonderful program of melody and harmony that was a distinct contribution to the pleasure of all who heard it. It was also an interesting contribution to the "Century of Progress" that has been made by the Negro race not only in music but in every phase of their lives.

Devotional Study of Missionary Societies

Theme for the year: "Moments with the Master"

November: *The Other Cities Also*

Call to Worship: *O give thanks unto the Lord, call upon his name; make known his doings among the peoples. Sing unto him, sing praises unto him; talk ye of all his marvelous works, his wonders and the judgments of his mouth.*

Hymn: *O Zion Haste, Thy Mission High Fulfilling.*

Prayer: *Lord's Prayer* (in concert)

Scripture: Luke 4:43; Matthew 9:35, 36.

OUR Moments With the Master this month give us a glimpse of him as he went in and out of the cities of his land. Nazareth was only a little village nestled in the Galilean hills. Capernaum, near by, was larger but still only a fishing town and a resting place along the caravan trail. These were the largest places the Christ knew as a child. He lived in rural surroundings. At the age of twelve this lad had his first trip to a great city. Down to Jerusalem he went with his parents at a time when that very cosmopolitan city was more crowded than usual. There he first brushed shoulders with alien races, darted in and out among stranger groups, listened to the jargon of many tongues, threaded his way through the maze of streets and shops and stalls. His eager young eyes I imagine missed nothing and his responsive young heart caught somehow the need of these intermingled peoples. So it was that when his restless wanderings brought him into the midst of the church fathers in the temple he was absorbed in deep discussion with them. And from this discussion, from the observances in the temple and from the crowd of people came a vague foreshadowing of his great work expressed in the words, "Did you not understand that I must be about my father's business?"

In the city he first sensed his great work; in the city he first felt the needs of people and recognized his responsibility toward them. In Jerusalem the Master knew that there was work for him to do.

Turning from this city the Christ, as a man, went in and out of other cities also. Jericho knew his mighty works. Into despised Samaria he carried his message, and his healing ministry. Capernaum saw much of him and there also he first called some of his helpers.

And the other cities called to him. In the farther outposts of little Palestine; across the Jordan; on the other shore of Galilee; eastward to Babylon; southward to the cities of Arabia and the Nile; westward and to the north, Antioch, Athens, Rome. "I must preach to the other cities also, for therefore was I sent."

The multitudes crowded together, unhappy, hungry, sick and needy aroused

his deepest compassion and urged him on in constant service. It was not enough that he fed, healed, taught and preached all the while or that the people constantly crowded around and followed him even when he tried to withdraw from them. But he saw also other people waiting to be fed, healed, taught. Other sheep, ripened harvests, other cities—these were the calls that kept him hard at work.

"O Jerusalem, Jerusalem, how often have I tried . . . and ye would not." Why were the people in the city so hard to reach? How often had he tried to win them! How his heart yearned over them!

Christ heard the call of the "other cities." So must we be alert to the call of other places. So must we feel the

urge to share the abundant life. To be satisfied in doing the one task here in our midst or to help carry on one piece of work is not enough. To be interested in one missionary, one mission land or one group of people, is not enough. Our hearts must be aware of all human need and in so far as we are able we must share in every human need.

Let us pray: *That we may have hearts as completely in tune as was his heart to the needs of the multitudes. That we may not harden our hearts or stifle our unselfish impulses. That we may ever be aware of the world's needs and quickly responsive to the world's call.*

Hymn: "Where Cross the Crowded Ways," or "My Master Was a Worker." (As special music or group singing. If neither of these is available, select some hymn of consecration as "When I Survey the Wondrous Cross," or one that emphasizes work, as "To the Work" or "There's a Call Comes Ringing").

Through the Years

THE first *Year Book of the Disciples of Christ* was printed in 1897 and issued jointly by the American Christian Missionary Society, The Christian Woman's Board of Missions and the Foreign Christian Missionary Society. The introductory page carried this statement: "It is hoped that the brotherhood at large may see the basis of a helpful annual in this initial volume. . . We present this work in the hope that it may be of some service in restoring the New Testament church in faith, purity, doctrine and activity." "All statistics are more or less imperfect. The world is constantly moving and changing. What may be absolutely true in the morning may be greatly changed before night. Regarding our 5,500 ministers of the gospel, if you have the name and post office of every one today, seven will be moved in twenty-four hours and over two hundred in a month."

This little volume gave the population of the states and their relative rank; population of largest cities and of the continents; it listed the countries of the world, their size, population, form of government, etc. It gave the annals of the Disciples of Christ, beginning with the birth of Thomas Campbell in Ireland in 1763. The motto on the cover page was, "There remaineth yet very much land to be possessed."

The World's Fair

The Annual Convention of the Disciples of Christ for 1893 was held in Chicago at the time the World's Fair of 1893 was in progress. The report of that convention carries this statement: "In order that we as a people might be suitably represented in an exhibit at the World's Fair now in progress in this city it was determined to appropriate \$100 to assist in defraying the expenses of such

an exhibit. The secretary was ordered to have printed a brief tract setting forth our fundamental principles for distribution in connection with this exhibit. This has been done. Maps, statistical tables, etc., have been placed in the space allowed us. We have received many evidences of the wisdom of this effort to bring ourselves before the visitors to this great exposition."

Compare this statement with reports of the contribution the Disciples have made to the Century of Progress in 1933.

Japanese Christian Institute

H. H. Guy, an unusually successful missionary to Japan and later connected with the Japanese work on the Pacific Coast, writes in *The Missionary Tidings*, April, 1909, on "Some Japanese Men You Ought to Know." One of these was S. Takemura who became a Christian in Japan, and on coming to America identified himself with the church. He at once began to exert his influence for the salvation of his fellow-men, working six and one-half days for his living, with just one-half day in the week to call his own—Sunday afternoon. Off duty at noon on Sunday he took his New Testament and was off for Colgrove where he held a Sunday school at 2:00 and at 4:30 a Bible class in the Christian Home for Japanese men. At 6:30 he spoke at a street meeting to scores of men who did not go to church. At 7:30 he was in his usual place in the regular Sunday evening service. On Wednesday evening there was prayer meeting, Thursday evening a meeting with students in the Broadway English School. He was responsible for a school in the Christian Home and present for a part of each evening, also secretary of the Federated Japanese Churches and an officer in the Temperance Society.

N. Takei worked in a store and had

Sundays free. He was present at every meeting of the church. At one meeting there came up the matter of some suitable person to visit Japanese who were thinking of becoming Christians. Everyone felt that Mr. Takemura (above sketch) was the one to do it, but he had no time. There was a quiet time; the quiet was the quiet of prayer, and then Mr. Takei raised his head, "I cannot do this visiting. Mr. Takemura is the one man for this work, and in order that he may have all of Sunday free for the work I will take his place in the hotel every Sunday forenoon." A voluntary contribution of one-half a day's labor and one-half of his own leisure time.

Mexican Christian Institute

The Missionary Tidings, November, 1909, says "The Mission in San Antonio reopened in 1908. In a neighborhood near the church we have been holding meetings twice a week at night for more than six months. One of the converts

was a Mexican lady about twenty-five years old who at the third service after the meeting was closed came to us and as the poor widow she gave all she had. She put in our hand a nickel saying, 'I know you need money in this work; this is all I have but I think you can use it.' A month after this she made public confession of her faith before her neighbors. Last Sunday we had the pleasure of opening a new outstation in the home of a friend who lives in the western part of the city in the home of a man who used to gather his family and some of his neighbors to sing songs and pray, but felt the need of someone to lead them.

"In April, 1910, Mr. and Mrs. Samuel Guy Inman, missionaries to Mexico, visited the work in Southern Texas and reported the new school in San Antonio under Maria Gonzales doing well. Twenty were enrolled in the day school and about a dozen young men in the night school. 'Marie,' says Mr. Inman, 'is the product of the Monterrey Mexico School and is a real missionary spirit.'"

was her guest for the evening. Many of us did not speak Spanish and few of them spoke English, but when there were not interpreters enough to go around we spoke the language of signs and smiles and got on very well.

Mrs. Francis Turpin of the Huntington Park Church, who has been assisting at the Neighborhood House this year, and under whose auspices the dinner party was held, arranged a charming program of Spanish and American numbers, interspersed with piano solos by a young Japanese artist, and members of each nationality responded with enthusiasm.

We came home from our party with a better understanding of the Mexican people than ever before, since now we have played together, and a realization, perhaps for the first time, that we are all "blood sisters under the skin."

MRS. KELLY O'NEALL.

Los Angeles, California.

A World Tour

AS THE culmination of the study on China, the missionary department of the Woman's Council of Central Christian Church, Wenatchee, Washington, had the platform arranged as a stately ship with sails set, a pennant flying from the masthead bearing the words "Good Will," with life lines of "Service," "Gifts" and "Prayers." Three groups of women appeared on the deck to give short reviews of the conditions found in China during the forty-seven years our missionaries have been laboring there, and told of the changes that have been wrought in individuals, in homes and in whole communities.

A Missionary Breakfast

FOR several years it has been the custom of the woman's missionary society of the First Christian Church, Eugene, Oregon, to give a missionary breakfast as a feature of the August program. These breakfasts have become very popular and this year 130 were seated around the tables, which were decorated by the group leaders to represent the countries where we have mission work. The "Steamer Oregon" floated down the Congo River in the center of the African table, while African boys and girls danced along the shore.

In the center of the Philippine table was a miniature "Mary Chiles Hospital," perfect in design and workmanship, with palm trees and coconuts scattered about. At one end of the WORLD CALL table was a rigged sailing vessel two feet long; on the other end, an illuminated World, with colored lines running from the boat to the different points on the globe where we have stations and workers, carrying good news to all the world. Mrs. L. E. George, president of the society, is a sister of Mrs. James McCallum of Nanking, China. Mrs. Ella Humbert, state president of Oklahoma, was the guest speaker.

MRS. THOMAS BAILEY.

Eugene, Oregon.

Good Ideas That May Be Used Anywhere



Spring Flower Festival Missionary Society, Wilson Avenue Christian Church, Columbus, Ohio

A Flower Festival

IN THESE days of stress when it has seemed impossible for missionary societies to reach financial goals by direct giving, some societies have been impelled to resort to other means. Wilson Avenue Church of Christ, Columbus, Ohio, sends an account of a Spring Flower Festival arranged by the missionary society, which proved to be a fine social occasion as well as the means by which \$85.93 was realized to apply on the missionary giving of the society.

"We received donations of flowers, bulbs, shrubs, plants of all kinds, many of which were started months before from slips. These came from members, friends and florists. The platform was fitted up to represent a flower garden, the floor

covered with artificial grass. For the supper each division had charge of a table decorated to represent the month that division served on the program. While still seated at the tables each division furnished a stunt or some entertainment of five minutes' duration."

By Signs and Smiles

A DEMONSTRATION of racial friendliness was made recently by the Young Matrons' division of the Huntington Park Christian Church missionary society. About thirty-five of our young women, each carrying service and dinner for two, drove to the Clelland Neighborhood House in Belvedere Gardens, an outlying district of Los Angeles. Here, each woman was met by a Mexican woman who

Echoes From Everywhere

Sowing the Seed

Our evangelistic band of men have undertaken a new type of work this week. Before this time they have preached in the environs of Wuhu, but now they have selected a village some distance from the city and go out and stay overnight and come back the next day. Two men went out this week to this distant village, and the rest of the band preached nearby as usual. When they go out they take the Christian banner, white ground with blue border and a red cross on it, on a tall pole, ten feet high. Each man has a cloth sack hung over his shoulder, much like a book sack, with a cross on each sack. They each have a hymn book and Bible and some tracts they give out to people who are really interested and some Gospels and other little books to sell to those who will buy. When they reach the place where they intend to preach they set up the banner and begin to sing. A crowd gathers around and they preach and talk personally. These new Chinese Christians feel the urge to tell others about their new-found joy.

They are doing intensive work among their relatives and friends and neighbors too. Three of our church members have weaving establishments. They have a good many looms with men weaving cloth by hand, running the looms with their feet. All Chinese business goes on on Sunday just the same as any other day, but for more than two years these three men have closed their shops and brought their employees to church on Sunday.

STELLA TREMAINE.

Wuhu, China.

News from Livingston

Two important events have happened in our small community which are worth reporting. The academy opened with a banner enrollment of 269. Eighty-one of this number are entering as freshmen while 42 will be leaving the halls of the

academy next spring. We have one new teacher, Miss Katherine Bledsoe of Commerce, Texas, who will be a fine worker with everyone here. We are very glad to have her with us this year.

Our other celebration was the 100th anniversary of the birth of the town of Livingston on August 10th. (By the way, the academy will be 25 years old next year and will no doubt rate a special birthday party!) People from every nook and corner of Overton County came to town, as well as folk from all over the United States. Many local families were united after several years of separation. We must have resembled a miniature World's Fair as it was estimated that 10,000 people milled around the square during the day. The academy had a lovely blue and white float in the parade, depicting the ten different activities of the school. Secretary of State Hull, a native son who was on the program for a speech, sent his regrets, but many interesting addresses were made by prominent local citizens. The gala day closed with the old-time fiddling and dancing under a huge tent erected on one side of the square.

MRS. JEAN HURT.

Livingston, Tennessee.

New Life In Regina

Our church work is taking on new life. The four additions are a real asset. We have been able to reorganize our young people's class and the father of this new family, a prominent physician, has become the teacher while his wife is the teacher of our teen-age girls. There are several others who are considering being baptized.

The financial depression, which has been so general, has struck Southern Saskatchewan harder than almost any other place. It is over four years since our people had a crop. Two years they did not have feed for stock.

There is a general feeling among the people who have been on the prairies for some years that we have passed the worst, and ground and moisture conditions are much better.

G. C. WELSMAN.

Regina, Saskatchewan.

Teaching the Bible

Yesterday was a great and happy day for me. It saw the beginning of a work that I have wanted for years to do. Mrs. Haskell our Bible woman, Mrs. Tsu, and two of our best educated church members who are really very familiar with their Bibles and myself have undertaken to teach the women. Yesterday instead of having just the regular prayer meeting we divided them into five classes and are giving them work according to their ability. Those who cannot read at all are being taught to recognize characters in a sort of primer that begins with Christian

In Memoriam

J. W. Kelsey, March 9, 1933, Berkeley, California. Preached nearly half century. Age 92.

Mrs. Jeannie B. Shute, July 4, 1933, daughter of Charles J. Blackman, preacher for fifty years in Ohio and Indiana, Los Angeles, California. Member Huntington Park Church. Burial at Newcastle, Indiana. Age 79.

Mrs. Rae Ware, August 2, 1933, Georgetown, Kentucky. Lifelong member Christian Church and charter member of Newtown missionary society. Age 87.

Mrs. Bertha M. Snyder, August 4, 1933, Eureka, Kansas. Had served as field worker for missionary society and as district secretary in South-Central Kansas, also dean of summer school, Enid, Oklahoma, and was a member of the Kansas State Board. Age 54.

truths instead of simple stories. Those who can read a little are reading the Gospels written very simply, using only a thousand characters. Those who read well have a class in Christian doctrine and answers to hard questions. For those who have school diplomas I have a class in which I shall try to get them to be familiar with the Bible as a whole. These are girls and young women who do not know their Bibles very well. We had forty women and twelve children at the meeting, after classes we had the regular singing practice and prayer meeting. It was a grand, happy time. Now we need to add a kindergarten department to the enterprise. The mothers can't come without bringing these pre-school children, and they can't give the best attention to their work and also give attention to the little ones.

STELLA TREMAINE.

Wuhu, China.

The Browns In a Meeting

Mr. and Mrs. Roy L. Brown of the Church Erection Department of the United Society held an excellent meeting in the Beech Bottom, West Virginia, Church with the following results:

There were fifty-four responses to the invitation. Forty-four were confessions. The rest statements of membership. I have baptized twenty-five and will gather in the rest as rapidly as possible. We had a choir of thirty robed young people, another of sixty children, then the men sang on Sunday night.

WILLIAM D. VAN VOORHIS, Minister.

Additions At Madison

There have been 48 accessions since the first of the year, and we feel there are several more available before long.

H. RANDEL LOOKABILL.

Madison, Wisconsin.

Hidden Answers

1. What is the project at Boulder Dam?
2. What impressed you most in Mrs. Rothenburger's story?
3. What does it mean not to have preaching in a community?
4. Who is senior secretary in the United Christian Missionary Society?
5. Who is the superintendent of our French work?
6. What question did an African ask when cuts were to be made?
7. Who has given twenty years of service in the educational field?

What Others Are Doing

BONGA YOSEFA, is district evangelist for the Liondo District of the Mondombe Station, Africa. This means that he will visit the eight churches in this district at least twice during the year and give assistance to the evangelists who are serving in these particular churches. In his own home village he will assist a young evangelist in the church and school work. He is supported this year by one of the rural Bible schools in the state of Indiana.

Moma is a new village being opened just this year. The chief there is very friendly and has been asking for a teacher for sometime. When Mr. Hunt visited this town the old chief made a formal petition for a teacher and he has been sending word at every opportunity since to remind the white man of his promise. A faithful group of one of our churches in Iowa is supporting the evangelist, Bangeni John. As he is a native of this region it is hoped he will be able to win the confidence of the people and establish a strong work, at least he will not find the opposition that exists in many towns.

The church at Yalifake was closed for some time but has recently been reopened and has taken on new life. There are 23 Christians now. A new church building has been built and a large guest house has been put up during the year. There were eight additions to the church membership during 1932. A man and his wife are making ten monthly payments of \$5.00 each this year to support the evangelist Baenge Timothy who is there. Timothy is a good school-teacher being much farther along in school than many of our teachers.

Yolito is the farthest station to the east in the Mondombe District and is difficult to reach from the mission. A Christian Endeavor society is making it possible to keep an evangelist at this point. Indeko Stephen is beginning his fourth year of work. The work here was opened in 1926 and there are 33 Christians now. When it was suggested that it might be necessary to close Yolito, since it is so far away, and place the teacher in some other town, Indeko begged the missionaries not to do that, but to keep on for the sake of the faithful Christians who are there. Indeko is an old man and a very faithful worker.

A men's class is making monthly gifts to provide for the support of the evangelist, Iyambe Lazarus, in the village of Yolongo. This is a part of a long native village. We have a church building, a hospital teacher and a guest house for visiting missionaries. There are not many Christians here yet but quite a nice group of boys are in the school who

will probably become Christians before long.

During a recent itineration an old man came out to stop the white people along the path and asked that they spend the night in his town. He said he was the father of one of their teachers. He showed them the spot that the people of the village had chosen for their teacher's home and where they wanted to build their church. Then they said, "Now, white teacher, how soon can we have someone to sit with us and teach us?" The town is a good one and there are no teachers close, so it was decided this year to send a teacher to the old man's village. A splendid Christian woman is providing the annual gift that will support the young evangelist, Lokosa Paul, who is being sent there. He is young, full of energy, and has had good training.

When the work was started in Mondombe in 1920 it was thought necessary to bring a number of teachers from the older stations to help establish the work in the back-country. While most of these teachers have gone back to their original stations, five are still in the work in the Mondombe region. Baembe Timothy is one of these who has remained with the station. His home is near Lotumbe. He has been teaching at the village of Intongo since 1928 and for most of this time one of our Sunday schools has provided for his support. This town was until recently across the river in another district, but six months ago it was moved by the State and Baembe went with the people and has continued his work. Some new houses have been built and the school is being held as usual.

A CLASS in one of our Sunday schools is making its annual gift for the support of two evangelists in one of the districts of the Mondombe territory. One of these evangelists is a graduate of the Congo Christian Institute at Bolege of the year 1932, and is well equipped for evangelistic work since he was a teacher for sometime before going to the Institute. Balilo Mark is stationed at the village of Imbele which is a trading center and has a large coffee plantation where many people are employed. There are a number of Christians living at Imbele who came from other towns in this field where we also have teachers. So the church can make progress right from the beginning. During a recent visit to this post the missionaries found about fifty people at prayer meeting. Two schools are held every day, one for children and the other for workmen. The Mission also has a young man who has been trained in the Mission hospital who has been stationed here to look after minor diseases and accidents. The other evangelist supported by this class is Lomeya

Methuselah, who is living at the village of Yosai, which has been the home of the district evangelist for the past two years. This church has the largest membership of any church in the district. The work was established in 1922 and they have had a teacher ever since. The town is now being moved to another site and the district evangelist will not go with them, but Lomeya will make the change and will carry on the work alone.

Opportunities for Service

THE village of Yengonda has had a teacher only one year. In January, 1932, the district evangelist and another teacher, Botele Peter, opened up the work and since then six people have been baptized and there are several more inquirers. Now the district evangelist will go to another village where the work has been weak, but Botele Peter will carry on alone. Someone could have an important part in the kingdom work through making a gift for his support this year.

Benjei Samuel is a new teacher and is being sent as a pioneer to the village of Lingomo. This is the first town inland on the same path as the Mission. This village has been moved to this site recently by the State and we have never had a teacher there before. Benjei is starting out his new work in a very efficient way and the group in our country which made the gift for his support should be proud of sharing in this task.

Yayenga is a village only a short distance from Mondombe where the work was started in 1921. This is a strong church with ninety names on the roll. A new school building has recently been built and there are about fifty boys in school. Iyongo John is the teacher. He is going back for his third year and seems to be doing a very good work. One splendid young man from this town came to the Mission at the beginning of this year, 1933, to enter the evangelistic training class. The group which has been supporting this church finds it impossible to continue this year, and the opportunity is now presented to someone else to take up the work where others have left off.

The church at Besombo has had a remarkable growth. In only one year they have added 21 members to their church roll and have built several buildings in the Christian village. This is the town of the State white man and is a place where there will always be opportunity above the average. Ntena Nathaniel is the evangelist there and he has been very clever in the planning of his village and the building of the ten houses that are near his. This church, too, deserves the support of some group in our country.

Helps for Leaders of Children's Groups

OCTOBER brings with it promotion from various grades of the Sunday school and other children's organizations. It brings new programs, new opportunities, new interests. With some groups it is the time to change officers and committees, which, incidentally, in children's groups may be done every three months to advantage. It is often the time to survey the department and other meeting rooms; to do repair work on furniture, hymnals, and other equipment. It may be the time to plant bulbs which are to furnish winter beauty for the department; or to secure bittersweet or materials for winter bouquets which will add to the good cheer of the department rooms. October is a good month to start service projects for Thanksgiving and Christmas. It is not too near the busy time and yet near enough to find the children interested.—Grace W. McGavran.

Creative Work—A Newspaper

THE Junior Department was tired of making notebooks and bored with writing imaginary letters. The second-year group had kept a diary about a journey so that was out of the question. But the idea of editing a newspaper took hold of them. We are putting in a couple of the issues, as they came to us, month by month from the children. You can see that a child edited them. The things which were chosen, the brevity of the articles, the decisiveness of the statements are refreshing. You will notice that the editors changed each month, and that the contributions are unsigned. Their sources were just what are available to any group in the United States—*Junior World*, with its first-of-the-month issue, containing the King's Builders section; the Children's Special Packet which in this case happened to be the China packet; *WORLD CALL*; and possibly the *Year Book*.

It has possibilities of enlargement. It might be carried on for quite a number of months. It gives the child who has a flair for newspaper work a chance to edit; the one who likes to find facts and marshal them a chance to present them; the child who likes to read and review stories, a chance to display his ability; the child who can draw, a chance to illustrate; the child who can write a poem, a chance to do so; the child who likes comparisons and graphic presentations of comparisons, a chance to write them out; the child who is fanciful, a chance to write stories. There is no end of the possibilities of the newspaper as a means of expression of the creative faculty in a Junior Department.

Now, we would suggest, since the children's special is to be on Africa from January to June of next year (1934), that you consider the two methods of creative work suggested last month and this month and plan to use one or the other or both in carrying out your Africa study.

World Friendship Projects

The Committee on World Friendship Among Children (the same committee which sponsored the Japanese Doll Project, and the Philippine Treasure Chest, and the Mexican Friendship Bags), invites American boys and girls to join in a great World Fellowship of Friendly Boys and Girls by taking part in one or more of the Friendship Projects named below.

First Project—World Friendship Picture Post Cards

American boys and girls are invited to send Friendship Picture Cards to boys and girls in other lands. Arrangements are being made with the Departments of Education of certain selected countries to receive these cards and distribute them to boys and girls in their schools.

Six beautiful colored Friendship Cards have been prepared to portray a friendly world in which the interests of all nations are closely intertwined. In addition to a picture each card carries a message in French, Spanish and English.

This project begins in October, 1933, and will be completed on Goodwill Day (May 18), 1934.

Second Project—World Goodwill Messages

For the second time American boys and girls will write Goodwill Messages to the boys and girls of all the world.

The best from each school or group should be forwarded to the New York office of the committee by February 1, 1934. A National Committee of Selection will choose the message for the year. It will be sent to the children of Wales, in reply to their message, and will be published and broadcast on the radio in this and other lands on World Goodwill Day.

Third Project—Compositions on World Peace

Compositions may be written on "The League of Nations," "The World Court," "The Pact of Paris," "The Disarmament Conference." The best composition from each school or group should be sent to the New York office by March 1, 1934.

Literature

Teachers and leaders who plan to invite their boys and girls to have a part in one or more of the Friendship Projects named above will find valuable information and suggestions in the following folders and pamphlets:

1. *Helps for Teachers and Leaders*, 5c. A pamphlet describing in detail, with many suggestions for procedure, the new projects named above.

2. *Harry and Lucy See the Parade*, 5c, \$1.00 for fifty. A conversational presentation in simple language for the main facts about the League of Nations, the World Court, the Pact of Paris, and the Disarmament Conference, for use in connection with the third project.

3. *Creating a World of Friendly Children*, 83 pages, 25c. A booklet for teachers and parents giving many helpful suggestions for children's activities and programs—stories, games, menus and folk dances from many lands, short plays and pageants, and a list of worth while books and pamphlets for leaders and children.

4. *Adventures in World Friendship*, 36 pages, 25c. The story of three friendship projects which brought tens of thousands of letters from Japan, Mexico and the Philippines to our children. "Because of my joy," wrote one child, "I have forgotten all about our lessons during that day." And another wrote, "It made my heart wild with joy."

5. A World Friendship Poster (9 x 12), 5c. For bulletin boards in schools and church lobbies, designed to call forth interest and inquiries regarding world friendship projects.

All inquiries regarding these projects and all orders for any of these materials should be sent direct to

The Committee on World Friendship Among Children
287 Fourth Avenue, New York, N. Y.

The Children's Home Missions Special

We are late in announcing the packet for the Children's Home Missions Special, but special notice about it has already gone to those of you who had the Children's China Special this year. It is not so easy to make up a packet that will be helpful on a broad subject, such as the seven pieces of home missions work, but we hope next summer to specialize on one of them and from then on to have the same help on specific pieces of home missions work as we have on the foreign side. In the meantime this packet will serve the purpose which is to give you as leaders of Junior and Primary children material which the children have not had on the pieces of work to which their offering goes if they designate it for the Children's Home Missions Special during this six months.

If you care to send in ten cents to cover postage, we shall be glad to have it. But if you wish it sent to you without any charge we shall be happy to do that too. All we request is that you use the material some way, somewhere, sometime; and that you do not ask us to send it to you unless you think you really have some use for it. It is expensive material to get out, and we want it used. Ask for The Children's Home Missions Special Packet, and write for it to the Missionary Education Department, Missions Building, Indianapolis.

Program Helps for Junior Leaders

October 8—First and Last Americans

OUR missionary meeting this month has to do with those first Americans, the Indians, for whose welfare the church has a direct responsibility in connection with the Yakima tribe in the Yakima Valley, state of Washington. It has also to do with that latest immigrant group which works in the mines and coke fields of Pennsylvania.

Again we suggest the use of the map. We are anxious that our children become familiar with the places where our missionaries and our church are at work. The *Year Book of the Disciples of Christ* will give exact names. There are news items from time to time in *WORLD CALL* in the "Echoes from Everywhere" section.

If the children have *Junior World* ask them especially to read the three stories, "The American Indian," "The Coke Patch" and the "Japanese in America" stories. You will need them for your discussion. They appear in the October first issue of *Junior World*, King's Builders section.

If they have not the copies of the paper, arrange to have the children read the story if you have enough copies to pass them around, or plan to have the stories read or told as is called for in the suggestions given. Carry out the discussion after each story is told or recalled, as the program indicates.

There are two poems given in the *Junior World*. One is the "Song of an Indian Boy." The other is the "Prayer of an Indian Boy." Have two boys either learn and give these, or carefully prepare to read them. If two of the younger boys have Indian suits, they might pose a little scene, in which the two boys face each other. The one might be seated on the floor making pottery and recite his poem as he sits there. The other might raise his arms to the sky as in the famous Indian statue and give the prayer. The posing for each should be profile to the audience. It would be very effective if this could be given in shadow pictures against a sheet, with an amber light for the "song" and a blue light for the "prayer."

Remember the aim of these six studies on home missions—appreciation of the racial groups within the country and friendly attitudes toward them either in actual contact or in a feeling of responsibility for their welfare. You may wish, in this connection to use the article from the September first-of-the-month issue of *Junior World* which tells of the American Indians at the Century of Progress. It would be comparatively easy to find handcraft objects of American Indian and European making.

October 15—How the Bible Helps Us

This topic is timely. Your first-year Juniors have just started on their unit, "How We Got Our Bible" and in many groups each new Junior has received a Bible as he entered the department. It might be well to divide the group into two sections with captains who will let the new Juniors have first chance to answer questions, and with older Juniors upon whom you can fall back for information which they have secured in their department work.

Bible drill may be used, if you desire. You may divide into the three age groups and let each conduct its own drill. Or you may play some Bible games in which each may have a share.

There are several assignments given in the program suggestions in *Junior World*. These must be given in advance and then checked on to be sure they are being prepared.

If Bible verses are given, some may be given individually and others in unison. It will help if you can find out what the memory work in the Junior department for the last year has been. Also in the third-year Primary, for the sake of your new Juniors.

October 22—Being Loyal

The method used in this development, almost requires that you have the copy of *Junior World* before you. If possible have each child bring his October first issue with him to the meeting. Two or three can share. When the time comes for the discussion, the question with which the discussion starts can be read, then answered in several ways; then the next comment of the author read. She then suggests making a list on the blackboard and gives some directions. The group should pause and make its list, then go on reading, answering questions, and doing things as they are suggested.

One would not want to do this all the time in meetings, but it will show the group a way of treating program material and may be a very helpful variation. Where Scripture is to be read, if the whole group does not habitually bring Bibles, someone may be asked to have the place marked and be ready to read, so that the group does not have to wait while the place is being found.

October 29—The Results of Good and Evil Living

The topic is rather a grown-up one. One does not think of the usual group of Juniors as doing much deliberate evil living. But here again is a chance to emphasize the road to strong, purposeful, good, useful Christian lives: the road of choice between what is good and what is not so good; between what is good and what is better.

The suggestions for the program given in *Junior World* may be followed.

November 5—What Our Friends Mean to Us

Friendship in the Junior group is often rather a closed corporation. This meeting should result in a deeper appreciation of what knowing others and a determination to explore friendships means. The situation in your group will determine your emphasis when you plan with your child leader how the meeting is to be carried forward.

There are several excellent suggestions made by Miss Adams as to ways in which to carry out the program. Note especially the searching through the hymnal which the boys and girls use to find verses of hymns which express friendship. The friendship of Jesus for his friends; the friendship of great men like Livingstone for others; friendships in the Bible; friendships in this country; international friendships; all these may be mentioned and contributions made so as to give the boys and girls the idea of the enriching value of friendship. Those who have had work in the Sunday school classes on how friends act toward each other, or enterprises which can be carried out if friends combine to accomplish them, may be the subject of reports.

"The Book of Heaven"

EVERYONE recalls the Lewis and Clark Expedition into the great Northwest in the early years of the nineteenth century. Some years later, General Clark, then in command of the fort in the frontier village of St. Louis, received four strange and weary visitors, Indians from the Nez Perce tribe in the Northwest who had made the long arduous journey to find out more about "The Great Spirit" worshiped by the white man and to carry back to their tribe the "White Man's Book of Heaven." Clark and his men had told them something of the teaching when the expedition had been among them but they wanted teachers. Before leaving, the chief made this speech to General Clark:

"My people sent me to get the white man's 'Book of Heaven.' You took me to where your women dance, as ours do not, and the 'Book' was not there! You took me to where they worship the Great Spirit with candles, and the 'Book' was not there! You showed me images of the Great Spirit and pictures of the good land beyond, but the 'Book' was not among them to show me the way! I am going back the long trail to my people in that dark land. You make my feet heavy with gifts and my moccasins will grow old in carrying them, and yet the 'Book' is not among them! When I tell my poor blind people in the big council that I did not bring the 'Book,' no word will be spoken. One by one they will rise up and go out in silence. My people will die in darkness."

The story stirred everyone who heard and ere long Jason Lee was ready to go and founded his mission along the Willamette River in Oregon.

World Call Yardstick

Below are shown the three hundred churches having twenty or more subscriptions to WORLD CALL as of July 1, 1933. Churches having one subscriber for every ten members are indicated by a star.

Group A, 2100-3662 Members			Member-ships			W. C. Subs.			Church			Member-ships			W. C. Subs.			Church		
Church	Members	Subs.	Church	Members	Subs.	Church	Members	Subs.	Church	Members	Subs.	Church	Members	Subs.	Church	Members	Subs.	Church	Members	Subs.
Dallas, Tex., East	2281	218	Newark, O., Cent.	750	35	Carrollton, Mo.	750	25	Dallas, Tex., East	2281	218	Galesburg, Ill., 1st	826	34	Carthage, Mo., 1st	625	25	Dallas, Tex., East	2281	218
Des Moines, Ia., Univ. Pl.	2526	156	Jefferson City, Mo., Cap. Ave.	796	34	Liberty, Mo.	537	25	Des Moines, Ia., Univ. Pl.	2526	156	Moberly, Mo., Cent.	850	34	Orange, N. J., Park Ave.	483	25	Des Moines, Ia., Univ. Pl.	2526	156
Houston, Tex., 1st	2700	103	Cincinnati, O., Norwood	758	34	Denver, Colo., S. Bdwy.	600	24	Houston, Tex., 1st	2700	103	Oakland, Calif., 1st	727	33	Atlanta, Ga., Peachtree	879	24	Houston, Tex., 1st	2700	103
Kansas City, Mo., Indep. Blvd.	2700	72	Jeffersonville, Ind., 1st	740	33	Philadelphia, Pa., 3rd	450	24	Kansas City, Mo., Indep. Blvd.	2700	72	Richmond, Ind., 1st	919	33	Beaumont, Tex., 1st	575	24	Kansas City, Mo., Indep. Blvd.	2700	72
Fort Worth, Tex., 1st	3180	71	Cleveland, O., Collinwood	829	33	Fresno, Calif., 1st	500	23	Fort Worth, Tex., 1st	3180	71	Warren, O., Cent.	990	33	Greensburg, Ind., 1st	400	23	Fort Worth, Tex., 1st	3180	71
Tulsa, Okla., 1st	3662	60	Crawfordsville, Ind., 1st	1010	32	Iowa City, Ia.	495	23	Tulsa, Okla., 1st	3662	60	Newton, Kan., 1st	801	32	Grand Rapids, Mich., Cent.	510	23	Tulsa, Okla., 1st	3662	60
Oklahoma City, Okla., 1st	2200	59	Los Angeles, Calif., High. Park	819	30	Minneapolis, Minn., Pt. Ave.	480	23	Oklahoma City, Okla., 1st	2200	59	Birmingham, Ala., 1st	941	29	Clarksville, W. Va., Cent.	450	23	Oklahoma City, Okla., 1st	2200	59
Kansas City, Mo., Linwood	3000	39	Indianapolis, Ind., Univ. Park	823	29	Glasgow, Ky., 1st	560	22	Kansas City, Mo., Linwood	3000	39	Decatur, Ill., 1st	795	28	Falls City, Neb.	580	22	Kansas City, Mo., Linwood	3000	39
Canton, Ohio, 1st	3500	22	Mt. Carmel, Ill.	750	28	Shawnee, Okla., 1st	604	22	Canton, Ohio, 1st	3500	22	Madisonville, Ky., 1st	1010	28	Pt. Arthur, Tex., 1st	600	22	Canton, Ohio, 1st	3500	22
Group B, 1600-2100 Members			Kirkville, Mo.	900	28	Washington, D. C., 15th St.	693	21	Group B, 1600-2100 Members			Beatrice, Neb., 1st	1064	28	South Bend, Ind., 1st	575	21	Group B, 1600-2100 Members		
Indianapolis, Ind., Cent.	1650	104	Blackwell, Okla., 1st	804	28	Sioux City, Ia., 1st	601	21	Indianapolis, Ind., Cent.	1650	104	Tipton, Ind., West St.	960	27	Fairbury, Neb.	663	21	Indianapolis, Ind., Cent.	1650	104
Indianapolis, Ind., 3rd	2010	95	Kansas City, Mo., Cent.	944	27	Fulton, Mo., 1st	550	21	Indianapolis, Ind., 3rd	2010	95	Ada, Okla., 1st	807	27	Edmond, Okla., 1st	475	21	Indianapolis, Ind., 3rd	2010	95
St. Louis, Mo., Union Ave.	1831	60	Los Angeles, Calif., Hollywood	754	26	Little Rock, Ark., N.	451	20	St. Louis, Mo., Union Ave.	1831	60	Indianapolis, Ind., 7th St.	1050	26	Los Angeles, Calif., Ar. Ave.	526	20	St. Louis, Mo., Union Ave.	1831	60
Lexington, Ky., Cent.	2070	68	Logansport, Ind., 9th St.	875	26	Sullivan, Ind., 1st	460	20	Lexington, Ky., Cent.	2070	68	Hannibal, Mo., 1st	834	26	Chillicothe, Mo., 1st	415	20	Lexington, Ky., Cent.	2070	68
Cleveland, O., Euclid Ave.	1744	54	Guthrie, Okla., 1st	800	26	Buffalo, N. Y., Cent.	630	20	Cleveland, O., Euclid Ave.	1744	54	Kansas City, Mo., Oak Park	763	25	Bartlesville, Okla., 1st	612	20	Cleveland, O., Euclid Ave.	1744	54
Lafayette, Ind., 1st	1700	38	Cleveland, O., Fr. Circle	960	25	Durant, Okla., 1st	585	20	Lafayette, Ind., 1st	1700	38	Richmond, Va., Hanover	705	25	McKinney, Tex., 1st	687	20	Lafayette, Ind., 1st	1700	38
Akron, O., High St.	2000	38	Chicago, Ill., Englewood	775	24				Akron, O., High St.	2000	38	Winfield, Kan., 1st	752	24				Akron, O., High St.	2000	38
Enid, Okla., Cent.	1778	34	Winfield, Kan., 1st	752	24				Enid, Okla., Cent.	1778	34	Ashland, O., 1st	1001	24				Enid, Okla., Cent.	1778	34
Pittsburg, Kan., 1st	1800	33	Ashland, O., 1st	1001	24				Pittsburg, Kan., 1st	1800	33	Covington, Ky., Mad. Ave.	1010	23				Pittsburg, Kan., 1st	1800	33
Long Beach, Calif., 1st	2097	31	Covington, Ky., Mad. Ave.	1010	23				Long Beach, Calif., 1st	2097	31	Miami, Fla., 1st	1082	22				Long Beach, Calif., 1st	2097	31
Paris, Ky., 1st	1845	21	Miami, Fla., 1st	1082	22				Paris, Ky., 1st	1845	21	Indianapolis, Ind., Centen.	898	22				Paris, Ky., 1st	1845	21
Yakima, Wash., 1st	1904	20	Indianapolis, Ind., Centen.	898	22				Yakima, Wash., 1st	1904	20	Wilmington, O.	995	22				Yakima, Wash., 1st	1904	20
Group C, 1100-1600 Members			Huntington, Ind., Cent.	1025	21				Group C, 1100-1600 Members			Ottumwa, Ia., 1st	830	21				Group C, 1100-1600 Members		
Louisville, Ky., 1st	1490	118	Ottumwa, Ia., 1st	830	21				Louisville, Ky., 1st	1490	118	Harrodsburg, Ky.	1025	21				Louisville, Ky., 1st	1490	118
St. Joseph, Mo., 1st	1250	109	Harrodsburg, Ky.	1025	21				St. Joseph, Mo., 1st	1250	109	Columbus, O., W. 4th St.	1042	21				St. Joseph, Mo., 1st	1250	109
Columbia, Mo., 1st	1410	97	Columbus, O., W. 4th St.	1042	21				Columbia, Mo., 1st	1410	97	Waco, Texas, Cent.	1002	21				Columbia, Mo., 1st	1410	97
Des Moines, Ia., Cent.	1215	75	Waco, Texas, Cent.	1002	21				Des Moines, Ia., Cent.	1215	75							Des Moines, Ia., Cent.	1215	75
Seattle, Wash., Univ.	1520	66							Seattle, Wash., Univ.	1520	66							Seattle, Wash., Univ.	1520	66
Atlanta, Ga., 1st	1164	61							Atlanta, Ga., 1st	1164	61							Atlanta, Ga., 1st	1164	61
Ponca City, Okla., 1st	1350	60							Ponca City, Okla., 1st	1350	60							Ponca City, Okla., 1st	1350	60
Portland, Ore., 1st	1244	60							Portland, Ore., 1st	1244	60							Portland, Ore., 1st	1244	60
Wichita, Kan., Cent.	1492	58							Wichita, Kan., Cent.	1492	58							Wichita, Kan., Cent.	1492	58
Los Angeles, Calif., Wilshire Blvd.	1492	56							Los Angeles, Calif., Wilshire Blvd.	1492	56							Los Angeles, Calif., Wilshire Blvd.	1492	56
Eugene, Ore., 1st	1472	55							Eugene, Ore., 1st	1472	55							Eugene, Ore., 1st	1472	55
Nashville, Tenn., Vine St.	1350	52							Nashville, Tenn., Vine St.	1350	52							Nashville, Tenn., Vine St.	1350	52
Springfield, Mo., South	1432	49							Springfield, Mo., South	1432	49							Springfield, Mo., South	1432	49
Colorado Spgs., Colo., 1st	1337	47							Colorado Spgs., Colo., 1st	1337	47							Colorado Spgs., Colo., 1st	1337	47
Memphis, Tenn., Linden Ave.	1244	46							Memphis, Tenn., Linden Ave.	1244	46							Memphis, Tenn., Linden Ave.	1244	46
Anderson, Ind., Cent.	1500	44							Anderson, Ind., Cent.	1500	44							Anderson, Ind., Cent.	1500	44
Huntington, W. Va., Cent.	1356	42							Huntington, W. Va., Cent.	1356	42							Huntington, W. Va., Cent.	1356	42
Decatur, Ill., Cent.	1379	41							Decatur, Ill., Cent.	1379	41							Decatur, Ill., Cent.	1379	41
El Paso, Tex., 1st	1134	39							El Paso, Tex., 1st	1134	39							El Paso, Tex., 1st	1134	39
Washington, D. C., 9th	1464	37							Washington, D. C., 9th	1464	37							Washington, D. C., 9th	1464	37
Frankfort, Ky., 1st	1257	37							Frankfort, Ky., 1st	1257	37							Frankfort, Ky., 1st	1257	37
Hopkinsville, Ky., 9th St.	1270	32							Hopkinsville, Ky., 9th St.	1270	32							Hopkinsville, Ky., 9th St.	1270	32
Arkansas City, Kan., Cent.	1400	28							Arkansas City, Kan., Cent.	1400	28							Arkansas City, Kan., Cent.	1400	28
Detroit, Mich., Cent-Wood	1252	27							Detroit, Mich., Cent-Wood	1252	27							Detroit, Mich., Cent-Wood	1252	27
Kansas City, Mo., Country Club	1566	27							Kansas City, Mo., Country Club	1566	27							Kansas City, Mo., Country Club	1566	27
Hutchinson, Kan., 1st	1380	26							Hutchinson, Kan., 1st	1380	26							Hutchinson, Kan., 1st	1380	26
Ashland, Ky., 1st	1111	24							Ashland, Ky., 1st	1111	24							Ashland, Ky., 1st	1111	24
Mt. Vernon, O., Vine St.	1165	23							Mt. Vernon, O., Vine St.	1165	23							Mt. Vernon, O., Vine St.	1165	23
Spokane, Wash., Cent.	1157	23							Spokane, Wash., Cent.	1157	23							Spokane, Wash., Cent.	1157	23
Danville, Ill., Cent.	1200	21							Danville, Ill., Cent.	1200	21							Danville, Ill., Cent.	1200	21
Springfield, Mo., Cent.	1200	21							Springfield, Mo., Cent.	1200	21							Springfield, Mo., Cent.	1200	21
Denver, Colo., Cent.	1303	20							Denver, Colo., Cent.	1303	20							Denver, Colo., Cent.	1303	20
Bedford, Ind., 1st	1485	20							Bedford, Ind., 1st	1485	20							Bedford, Ind., 1st	1485	20
Parsons, Kan., Cent.	1122	20							Parsons, Kan., Cent.	1122	20							Parsons, Kan., Cent.	1122	20
Lima, Ohio, S. Side	1339	20							Lima, Ohio, S. Side	1339	20							Lima, Ohio, S. Side	1339	20
Wheeling, W. Va., 1st	1390	20							Wheeling, W. Va., 1st	1390	20							Wheeling, W. Va., 1st	1390	20
Group D, 700-1100 Members									Group D, 700-1100 Members									Group D, 700-1100 Members		
Washington, D. C., Nat'l City	970	93							Washington, D. C., Nat'l City	970	93							Washington, D. C., Nat'l City	970	93
Winchester, Ky., 1st	1000	83							Winchester, Ky., 1st	1000	83							Winchester, Ky., 1st	1000	83
*Washington, D. C., Col. Hts.	744	77							*Washington, D. C., Col. Hts.	744	77							*Washington, D. C., Col. Hts.	744	77
Dallas, Tex., Oak Cliff	851	76							Dallas, Tex., Oak Cliff	851	76							Dallas, Tex., Oak Cliff	851	76
Austin, Tex., Cent.	775	75							Austin, Tex., Cent.	775	75							Austin, Tex., Cent.	775	75
Wichita Falls, Tex., 1st	950	73							Wichita Falls, Tex., 1st	950	73							Wichita Falls, Tex., 1st	950	73
Topeka, Kan., 1st	973	71							Topeka, Kan., 1st	973	71							Topeka, Kan., 1st	973	71
Mt. Sterling, Ky., 1st	823	69																		

Report of Pensions and Ministerial Relief

August, 1933

I. Age Retirement Pensions

R-155—Age 67, 48 years in the ministry—pension \$252 per year—\$21 per month. Total dues paid \$406.87.

R-156—Age 74, 41 years in the ministry. Because of a very low salary the pension is reduced to \$54.60 per year—\$4.55 per month. Total dues paid \$56.70.

R-157—Age 69, 12½ years in the ministry. Because of limited years of service and no 8 per cent dues the pension is reduced to \$62.41 per year—\$5.20 per month. Total dues paid \$77.50.

II. Widows' Pensions

W-50 (A)—Death benefit \$235.71. The widow's pension is \$125.80 per year—\$10.48 per month. Two minor children will each receive \$41.93 per year—\$3.49 per month. Benefits reduced because of incomplete 8 per cent dues. Total dues paid \$166.59.

W-51 (A)—Death benefit \$241.07. The widow's pension \$72.87 per year—\$6.07 per month. Benefits reduced because of low salary and incomplete 8 per cent dues. Total dues paid \$80.05.

W-52 (D)—No death benefit paid because husband was receiving a disability pension. Widow's pension \$300 per year—\$25 per month. One minor child will receive \$100 per year—\$8.33 per month. The widow's pension is one-half the husband's disability pension.

W-53 (A)—Death benefit \$147.86. Widow's pension \$49.29 per year—\$4.11 per month. Two minor children will each receive \$23.81 per year—\$1.98 per month. Benefits reduced because of low salary and no 8 per cent dues. Total dues paid \$65.78.

III. Disability Pensions

X-23—Age 63. Pension \$600 per year—\$50 per month. Total dues paid \$406.88.

X-24—Age 62. Pension \$600 per year—\$50 per month. Total dues paid \$589.40.

X-25—Age 62. Pension \$473.58 per year—\$39.47 per month. Less than the maximum because of low salary basis. Total dues paid \$368.29.

NOTE: Including the above lists there have been 38 age retirement pensions, 6 disability pensions, 13 death benefits, 20 widows' pensions and 18 minor children's pensions granted since January 1, 1933.

IV. 1919 Pension System

Age pensions beginning at 65 without regard to retirement, dues having been paid according to age at enrollment.

No. 79—\$250 per year—\$62.50 per quarter. Total dues paid \$1,114.68.
No. 80—\$250 per year—\$62.50 per quarter. Total dues paid \$1,172.86.

Widows' Pensions

No. 53—\$150 per year—\$37.50 per quarter. Total dues paid \$959.51.

Disability Pensions

No. 26—Age 63, pension \$250 per year—\$62.50 per quarter. Total dues paid \$922.43.

NOTE: Including the above there have been begun since January 1, 1933, 11 age pensions, 4 widows' pensions, and 1 disability pension.

V. Ministerial Relief

There has been one special Ministerial Relief payment in the amount of \$20. Since January 1, there have been 50 totalling \$1,336.56.

Total of Ministerial Relief payments January 1, to August 31, \$41,922.81.

VI. Grand Total

For the first eight months of 1933—January 1 to August 31—pensions and Ministerial Relief paid to 817 beneficiaries, total \$101,327.11.

Pension Fund.

Box 1635,

Indianapolis, Indiana.

J. H. Thomas Retires

IN THE economies made necessary by the reduced income of the society, Piedmont Christian Institute has been turned over to the Board of Education of the city of Martinsville, Virginia to operate as a City High School for Negroes. Due to ill health, Professor J. H. Thomas is retiring from active service. The faithful labors of this good man and his devoted wife for a generation merit more than passing attention. They founded Piedmont Christian Institute thirty-three years ago. He is the only principal the notable school for training Christian leaders of the Negro race ever had. On his own initiative he went to Martinsville and started a small school. With no backing except the sympathy and good will of a few visionaries he undertook this work. For the first two years he had to rely entirely upon himself for raising the funds to maintain himself and one assistant. Because his school was small and meagerly supported, he had to endure many vicissitudes. Storms of ridicule and antagonism spent themselves in vain. The school endured. It secured the good will of many friends in both races and gradually expanded from a grade school to a class A high school. It soon secured the backing of the Christian Woman's Board of Missions and has been financed by the missionary society until now.

The wonderful progress of the Negro race, economic, intellectual, moral and spiritual, in the wide Piedmont section is largely due to the leadership of this wise and good man. He is happy to live and see the fruit of his labors.

For the Church School Worker

In October WORLD CALL

For the Superintendent:

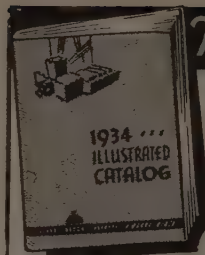
- The Month Among Disciples, page 3
- Statement of the Commission, page 6
- Building Men at Boulder Dam, Grant K. Lewis, page 7
- The Laymen's Challenge, Searle Bates, page 11
- New Dealers, Claude E. Hill, page 13
- First Principles and Beyond, I. J. Cahill, page 15
- Some Implications of Racial Brotherhood, H. L. Herod, page 17
- Book Chat, C. E. Lemmon, page 19
- Beginning from Jerusalem, B. H. Bruner, page 20
- We All Do Care, page 23
- Among the Acadians, Mr. and Mrs. W. N. Armstrong, page 26
- Where Has the Money Gone, Ambra H. Hurt, page 29
- Thanksgiving Service of Worship, Hazel Harker, page 30
- Speaking of Books, page 31
- Echoes from Everywhere, page 40
- Report of Pensions and Ministerial Relief, page 45
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For the Teacher of Adults

- The Threshold, "A Reply to 'Two Ways,'" page 2
- Building Men at Boulder Dam, Grant K. Lewis, page 7
- If I Lived in Cora Street, Leila Avery Rothenburger, page 9
- New Dealers, Claude E. Hill, page 13
- The Laymen's Challenge, Searle Bates, page 11
- First Principles and Beyond, I. J. Cahill, page 15
- Some Implications of Christian Brotherhood, H. L. Herod, page 17
- Book Chat, C. E. Lemmon, page 19
- Beginning from Jerusalem, B. H. Bruner, page 20
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- Among the Acadians, Mr. and Mrs. W. N. Armstrong, page 26
- They Made Their Case, Ruby Hagman, page 28
- Where Has the Money Gone, Ambra H. Hurt, page 29
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- Echoes from Everywhere, page 40

To the Teacher of Young People

- If I Lived in Cora Street, Leila Avery Rothenburger, page 9
- First Principles and Beyond, I. J. Cahill, page 15
- Some Implications of Christian Brotherhood, H. L. Herod, page 17
- Among the Acadians, Mr. and Mrs. W. N. Armstrong, page 26
- A Christian Home for Indian Boys and Girls, Mr. Dallas C. Rice, page 27
- Where Has the Money Gone? Ambra H. Hurt, page 29
- Speaking of Books, page 31
- College Registrars Busy, page 32
- Echoes from Everywhere, page 40



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By
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He writes also of Jesus as a prophet of Israel, a remarkable chapter representing the viewpoint of the modern Jew.

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**CHRISTIAN BOARD OF
PUBLICATION**
St. Louis, Mo.

The Missionary Register

Missionaries Returning from the Field

Faith A. McCracken, Africa, October 15.

Ruth Musgrave, Africa, October 15.

Mr. and Mrs. E. B. Smith, Africa, October 15.

Myrtle O. Ward, Africa, October 15.

Goldie Ruth Wells, Africa, October 15.

Mr. and Mrs. Fay E. Livengood, sailing from India in fall.

Jessie Trout, Japan, Vancouver, July 31.

Births

Margaret Ruth, to Dr. and Mrs. Donald H. Baker, Africa, July 17.

William Adeock, to Dr. and Mrs. Paul R. Slater, China, July 26.

Receipts for Two Months Ending August 31, 1933

United Christian Missionary Society

From Churches and Individuals

	General Fund	Increase	Special Funds	Increase
Churches	\$ 9,851.44	\$ 898.14	\$ 425.00	\$ 245.00
Sunday Schools	4,609.95	1,068.23		
Christian Endeavor Societies	225.00	27.04*		
Missionary Organizations	9,882.47	3,736.69		
Individuals	2,057.12	356.13	78.50	1,031.76*
	\$26,625.98	\$6,032.15	\$ 503.50	\$ 786.76

From Miscellaneous Sources

Interest (U. C. M. S.)	\$ 550.00	\$2,162.76*		
Bequests	10,287.56	186.05*	\$ 469.20	\$ 191.28
Interest (Old Societies)				
Gifts from Old Societies	5,401.03	2,518.76	502.01	265.80*
Home Missionary Institutions	2,757.87	991.20		
Benevolent Institutions	6,443.58	583.31*		
Foreign Field Receipts				
Annuities			900.00	2,100.00*
World Call Subscriptions and Advertising	1,346.59	1,913.14*		
Literature	3,032.47	1,043.18*		
Miscellaneous	8,036.56	3,196.84	282.33	130.69
	\$37,855.66	\$ 818.36	\$2,153.54	\$2,043.83*

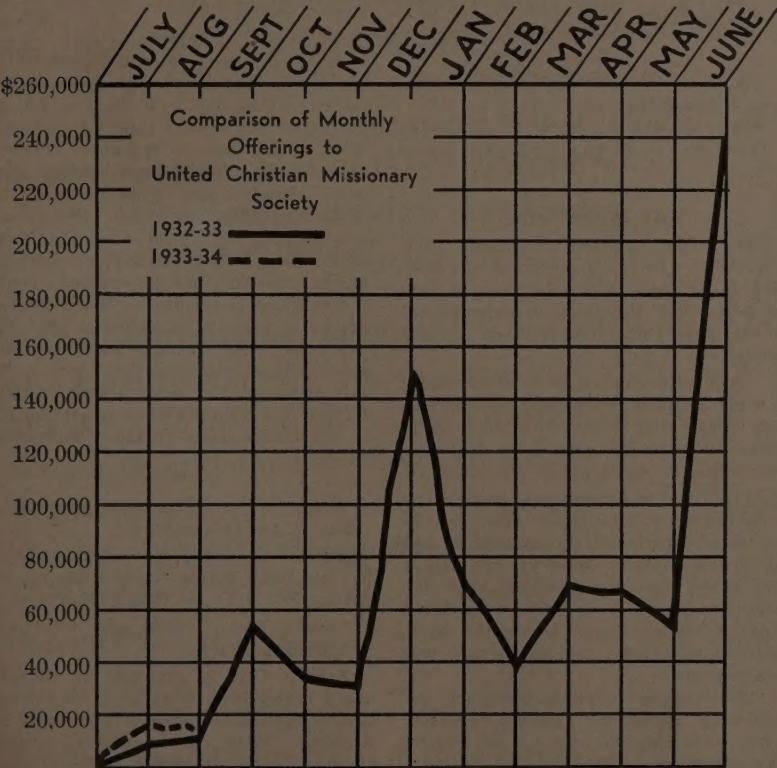
Board of Education and Cooperating Colleges

	General Fund	Increase Decrease*
Churches	\$ 722.30	\$ 181.83*

*Decrease

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Hold Each Month Above the Offerings of Last Year



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Clean, sanitary. Send \$6.50 for Aluminum Tray and 86 crystal glasses. Extra glasses \$1.00 dozen. Collection Plates \$1.75 up. Pastor's Outfits. Write for SPECIAL OFFER. Folder free. 70,000 churches now use. Thomas Communion Service Co., Box 488 Lima, Ohio

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The Last Page

TWO men were discussing the vexed question of the education of their children. Said one:

"What's your boy going to be when he finishes his education?"

"An octogenarian, I think," replied the other.—*Washington Labor.*

If You Knew How To

Get religion like a Methodist,
Experience it like a Baptist,
Be sure of it like a Disciple,
Stick to it like a Lutheran,
Be proud of it like an Episcopalian,
Pay for it like a Presbyterian,
Propagate it like a Catholic—
And enjoy it like a Negro,
You would have SOME religion!

—F. W. Burnham.

The Come-Back

I have visited Chicago
And roamed through store and street,
My mouth agape with wonder,
But oh, my feet!

This Century of Progress
Has hit the world, ker-smack,
My eyes gazed in amazement,
But oh, my back!

The child's Enchanted Island
Was like a hive of bees.
My brain just reeled with pleasure,
But oh, my knees!

Our own Missouri cabin,
Built of all native logs,
Just thrilled my heart with ownership,
But oh, my dogs!

And though I'm sore from head to toe,
And never felt much worse,
I've had the thrill of all my life;
But oh, my purse!

—A. McB.

Stewardship Strickland Gillilan

Steward I—and not possessor—of the wealth intrusted to me.

What, were God Himself the holder, would His disposition be?

This I ask myself each morning, every noon, and every night

As I view His gentle goodness with an ever new delight.

Steward only—never owner—of the time that He has lent,

How, were He my life's custodian, would my years on earth be spent.

Thus I ask myself each hour, as I plod my pilgrim way

Steeped in gratefullest amazement at His mercy, day by day.

Steward only—not possessor—of the part of Him that's I,

Clearer grows this truth, and dearer, as the years go slipping by.

May I softly go, and humbly, head and heart in reverence bent,
That I may not fear to show Him how my stewardship was spent.

Modern Youngster: "What are prayers, Mother?"

Mother: "Prayers, darling, are little messages to God."

Youngster: "Oh, and we send them at night to get the cheaper rate?"—*Congregationalist.*

Plus and Minus

I remember a statement which I heard the late Dr. W. B. Hinson of Portland, Ore., make regarding a unique baptismal service which he conducted while pastor of the First Baptist Church of Vancouver, British Columbia. He told us that as he baptized a man over eighty years old he said, "I *solemnly* baptize you in the name of the Father, Son, and Holy Ghost"; but that when he came to a boy in his teens, he said, "I *joyfully* baptize you in the name of the Father, Son, and Holy Ghost."

When we asked him the significance of the change of formula, he answered, "The old man has become a Christian *minus* a life, while the boy has become a Christian *plus* a life."—*Walter S. Ryder.*

First Girl: "Dick says he came from a good family."

Second Girl: "Yeh, and I'll bet he's footsore."—*Boston Transcript.*

Teacher: "What are the three words you use most?"

Senior: "I don't know."

Teacher: "Correct."—*Boys' Magazine.*

"An Inkish Task"

We often publish excerpts from "Trivia" who has a column in the Sunday *Indianapolis Star*. Because we have so often had the same experience, we quote quite fully from one of her columns:

"Just when I thought I simply could not get another column started and was yet confronted with that very task, comes this kindly note from Meredith Nicholson, to do it nicely for me.

"A little while ago you confessed in your Sunday column to the difficulty you at times experienced in getting started at an inkish task. Most writers, except the hacks, who don't count, have the same trouble. Or so they say. These lines, herewith tossed across the park, touched me nearly, and maybe they will hearten you."

"The inclosed clipping contained the following verses by Florence Ryerson, after pondering the remark of Charles Hanson Towne: 'The best way to write

is—to write . . . the professional writer sits down at his desk at a certain hour each day, and does his work exactly as any one else does.'

"Oh, put me under lock and key,
Allow no soul to pass my door,
Drape every pane where I might see
The outer world, and rivet me
On to my desk. Then let me be—
A lonely hour or more.
Returned, you'll find I've scribbled
rhymes,

Reread an ancient London *Times*,
I've piled the logs beside the fire,
I've poked the blaze and built it
higher,
I've cleaned the inkstand and desk
drawers,

Filled fountain pens, oiled closet doors,
I've dusted furniture and books,
I've shifted chairs and put up hooks,
Straightened pictures, rugs and vases,
Mended cushions, socks and laces,
Sorted notes and pasted clippings,
Watered plants and mopped the drip-
pings,

Changed the collars on two sweaters,
Written checks and notes and letters,
On my novel, what is done?

Just the title and "Page One."

"And now, thank you, Mr. Nicholson, I think I can go on with this column. Unless I should decide that the ribbon on my typewriter needs changing. But just another inkish task!"

To catch one of the differences which the movies have made, go down to the railway station and wait till some college girl kisses her maiden aunt "good-bye." What a difference in technique between the two! Flaming youth clingly osculates. Maiden aunt respectably kisses. When it is over, look at her. She spends five minutes trying to wipe the blush off her face. Then she has to straighten her hat, readjust her glasses and smooth the wrinkles in her dress. When she has done this, she is still perturbed until she can take a surreptitious peep into her mirror to see whether the whole north side of her neck is covered with lipstick. But by this time the niece is half buried in the latest issue of the "Hollywood Hoot."

Vicar's Wife: "What are you children doing in Daddy's study?"

Ethel: "It's a great secret, Mummy. We're giving Daddy a new Bible for his birthday."

Vicar's Wife: "Oh, and what are you writing in it?"

Ethel: "Well, you see we thought we'd better copy what Daddy's friends put in the books they give him, so we're writing 'With the author's compliments.'"—*Baptist and Reflector.*

Wanted—A Yardstick

We might just as well be candid and admit that not one minister in ten ever thinks of the number of "World Calls" in his church as one measure of his effectiveness. But consider a moment. If a pastor's work is to be permanent, it must be undergirded with a sound educational background. Christian magazines are the only journalistic agency which can keep church people informed on the really significant movements of the Kingdom of God. Among those magazines which represent the world outreach of the church, "World Call" stands alone among Disciples. Its purpose is to create world Christians.

May it not be true then that the number of "World Calls" in a church will, to an important degree, determine the success or failure of that church's pastor? It is not the only measure, but it is one measure, and in these days no pastor can afford to neglect anything that can substantially help his work.

But there arises a question. Is there any way of honestly determining how many "World Calls" an effective church should have? How can a conscientious pastor know whether or not his church is measuring up to all its opportunities in the field of religious journalism?

A recent study offers some light. Among the 300 churches in the brother-

hood which have twenty or more subscriptions, thirty-three equal or exceed the proportion of **one "World Call" to ten church members.** These churches are of all sorts, from Mansfield, Louisiana, with 68 members and 23 subscribers, to East Dallas, Texas, with 2,281 members and 218 subscribers. They are found in all parts of America and in every kind of environment. But every one of them is an effective fellowship of Christians!

Here then is our yardstick—one "World Call" to every ten church members is a fair standard because it represents what working churches have actually achieved.

WORLD CALL—222 Downey Ave.
Indianapolis, Ind.

Friends:

I enclose \$1.00. Please begin my year's subscription with the October number.

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Church

That They May Know Him



RELIGIOUS Education in the Christian sense includes all efforts and processes which help to bring children and adults into a vital and saving experience of God revealed in Christ; to quicken the sense of God as a living reality, so that communion with Him in prayer and worship becomes a natural habit and principle of life; to enable them to interpret the meaning of their growing experience of life in the light of ultimate values; to establish attitudes of Christian living in common life and in all human relations; and to enlarge and deepen the understanding of the historic facts on which Christianity rests and of the rich content of Christian experience, belief and doctrine."

—Report of Jerusalem Conference.



- To this end has the Department of Religious Education dedicated itself.
- To the Brotherhood that brought it into service it appeals for a generous offering.

Thanksgiving Sunday, Nov. 26
for
Religious Education

UNITED CHRISTIAN MISSIONARY SOCIETY
Indianapolis Indiana